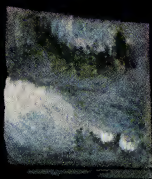




FEBRUARY 1955

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1½ teaspoons salt  
3 cups coarse, grated, peeled apple  
½ cup nuts, chopped

Cream sugar, shortening and eggs until fluffy. Sift flour, measure and sift again with baking powder, soda and salt. Add to creamed mixture with apple and nuts. Stir to stiff batter. Turn into greased and floured loaf pan, 9 x 5 x 3 inches. Bake in preheated slow-moderate oven, 325°, for 60-70 minutes. Cool before slicing.



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## EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE improvement of a German development has resulted in the production by US Rubber Company of cellular rubber consisting of 250,000 cells to a cubic inch filled with nitrogen gas. Its shock-protecting qualities have been dramatized by dropping an egg from 100 feet high onto a 3-inch mat resulting in a safe rebound 25 feet in the air.

ABOUT fifty million dollars damage is done every year to wooden structures in the sea by the teredos, the boring mollusks with termite habits. Dr. Frederick William Clapp has found them in harbors from the Arctic to the tropics. A single teredo may have up to a half-million offspring in one season. Teredos vary in size in some species from less than an inch to up to six feet in others. Prevention consists of shielding the wood with concrete or metal or treating the wood with creosote preparations to discourage the hundreds of sharp teeth in the teredo's shell-like head from boring into the wood, someplace below the water line.

ISONIAZID, a new drug, is aiding cases of pulmonary tuberculosis by making previously inoperable cases curable by surgery. The physicians at the National Jewish Hospital, Denver, Colorado, have found that with the drug the tubercle bacilli lose their ability to invade uninfected tissue, making possible the removal of diseased lung areas.

THE male bowerbirds of Australia and New Guinea during the breeding season build tiny ceremonial housings in clearings covering several square feet and furnished with a variety of objects. One species even paints the inside of the bower with a paint made out of charcoal or fruit pulp mixed with a secretion from the mouth applied with a wad of soft bark fiber. Some bowers look almost like native huts with beautifully arranged little heaps of produce (flowers) on a lawn in front. The bowers have nothing to do with the nests which are built by the female some distance away from the bower.

FEBRUARY 1955

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## "COEXISTENCE"

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

"**P**EACEFUL coexistence" may well be only a euphemism for "piecemeal conquest" of the world by the Russians. The later phrase was suggested by Dr. O. Preston Robinson, editor of the *Deseret News-Telegram*, in a brilliant essay which appeared in that paper December 11, 1954. "Peaceful coexistence" is the political cry heard most in Europe these days. The real possibility inherent in it for further Soviet expansion is a formidable problem. What are the prospects? We will set forth the following as factors in analyzing the situation.

1. Let us assume that Soviet policy is fixed on world conquest, that the Russians will use every possible tool and means towards this end from flattery and deceptive friendship to thermonuclear weapons and war, that so-called shifts in Soviet policy are merely shifts in means, that the end remains constant.

2. Soviet policy has the appearance of being more successful in Asia—the "world island" where dwell most of mankind—than ours. This is because they appeal to local nationalisms and the yearning for independence. We, on the other hand, are seen (by Asians) in the position of supporting French, British, Dutch, and other "white European" colonialisms.

3. Soviet moves in Africa might well follow the Asiatic pattern, with American-British-Western efforts similarly handicapped in that area.

4. Soviet propaganda is unified around simple doctrines that "guarantee" as "scientific fact" material and cultural "salvation." The position of Orthodox Christian Moscow as the "Third Rome" for eight hundred years prior to 1917 supports this within Russia in a peculiar way. Prior to the revolution of 1917 Russian orthodoxy claimed that in Moscow was to be found the true Christian dispensation, with authority and responsibility for saving all mankind! No doctrine in the Roman Catholic west, in Islam, or elsewhere, was more certain of itself than that of the "Third Rome." Too few people in the west know enough Russian history to understand this, and appreciate the simplicity with which the Kremlin served first, the patriarchate as seat of this professed Christian authority, and since, 1917 serves as the seat of an inverted Com-

munist doctrine and authority. Soviet doctrine today, furthermore, proclaims that all ideas, states, systems organized contrary to "scientific socialism" and "dialectical materialism" are essentially wicked, perverse, corrupt, and bound to fail and fall before Communism, all-victorious. As Toynbee has said, Communism is a page torn from the book of historic Christian development, torn out and misread.

5. What does the Voice of America say in contrast? Many think the strongest weapon of the west is to be found in Christian belief and doctrine. But the very western freedom we seek to protect permits not only Christian, sectarian pluralism, but also for the secularization of politics. Thus the Voice of America speaks in secular terms. The fundamental metaphysical buttress of religious belief, of faith in God, of the divine nature and origin of man, seems too difficult to be phrased in

terms acceptable to Jews, Roman and Eastern Catholics, Protestants, Trinitarians, Unitarians, theists, atheists, and all groups. This is a handicap in the war of ideas we have not yet successfully surmounted—although the very fact of our pluralistic freedom beckons and fits the aspirations of most men everywhere. Perhaps we should have less folk music and other well-designed "cultural programs" and make a little more room for preachers of the gospel, for rabbis, and for other religious teachers to speak, in turn, in demonstration of our freedom "to worship God according to the dictates of our own conscience."

6. How shall the more material forces of the west be deployed? We are stronger than most of us appreciate. American air-arms and war-machines surround Russia—in Korea, in Japan, in Alaska and the Aleutians, in Pakistan, in the Philippines, in Turkey and the Middle East. The mighty Sixth Fleet rides the Mediterranean, unlimited by NATO. NATO itself stands in Europe, including the Mediterranean, to the North Cape of Norway. Viewed on a globe Greenland and Canada complete the circle of American bases surrounding Russia. There are no similar Russian arms and bases in British Columbia, Nova Scotia, Cuba, and Lower California! British and

THE IMPROVEMENT ERA



French observers, aware of these facts, ponder the "fear" and "hysteria" of Americans.

7. Rather than over-fear, how shall our spiritual and moral strength be kept strong and alert, to lend courage and faith to our material position and intellectual know-how? Perhaps some fear is good, for when Americans relax and "let down," we often let down all the way! This is the real danger in contemplating the Russian drive for "coexistence."

\* \* \* \* \*

Is it worth while to cast the problem in theological terms for a moment?

Is coexistence possible? As President Eisenhower and Secretary of Defense Wilson have said, coexistence seems essential because we are all on the same planet! But how?

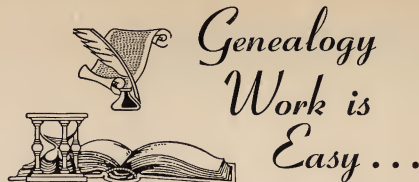
In theology, as in life, good and evil coexist. In no theological system that can be recalled at this writing, has God yet "killed" and eliminated Satan; nor has Satan "killed" and eliminated God. Is there any basis, theologically, then for any effort to destroy all the Russians, or vice versa, and thus solve all problems? Other problems in new form would, of course, emerge. The issue of good and evil would continue in new form. Good and evil appear to "co-exist" in both time and eternity so far as either past knowledge or future theological insight denote. How then does one group or another, one man or another, learn to "coexist"? The problem, especially in theology, rests heavily on men and their power of choice; on individual behavior, including social, foreign, and military policy.

In the present milieu, the west is seemingly handicapped by the influence of the gospel of love, a gospel which has no meaning in the Bolshevik counting, equipping, and deploying of Russian propaganda and Russian force. Yet, behind the ideal of love is the real inner strength, if any, of the west, the conviction and the belief in a real personal God of love—a belief that finds scientific fortification in the ways and attitudes of religious men everywhere.

If the west cannot unite on a single creed to battle the appeal of "scientific socialism" (as Communism knows itself), we should reactivate our fundamental belief by reference to something in which all Americans—and much of the west—can unite. Some fear the doctrine of the Declaration of Independence. But is there a better current creed upon which Jews, Christians, all others can unite than the following:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that

(Concluded on page 302)



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"The Voice of the Church"



VOLUME 58

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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### November 1954

**8** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapels of the Pensacola Branch and of the Crestview Branch in Florida during his tour of the Southern States Mission. Earlier in the tour he had dedicated the chapels of the Montgomery (Alabama) Branch and of the Lodi (Alabama) Branch. During his tour he also dedicated the new mission home in Atlanta, Georgia.

**9** PRESIDENT S. Dilworth Young of the First Council of the Seventy dedicated the chapel of the Turkey Creek (Louisiana) Branch, Texas-Louisiana Mission. Earlier in this tour of the mission he had dedicated chapels at Barger, Amarillo, Plainview, and Abilene, Texas.

**10** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Biloxi (Mississippi) Branch, Southern States Mission.

**11** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Ft. Myers (Florida) Branch, Southern States Mission.

**17** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Beaufort (South Carolina) Branch, Southern States Mission.

**18** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Empire (Georgia) Branch, Southern States Mission.

**20** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Ft. Lauderdale (Florida) Branch, Southern States Mission.

**27** It was announced that Elder Parley H. Liddle had been appointed to the general board of the YMMIA and that Carolyn Dunn and Virginia Harris had been appointed to the general board of the YWMA.

It was announced that Elder Leland E. Anderson had been appointed to the general board of the Deseret Sunday School Union.

**28** ELDER Reed Blatter, formerly second counselor to President Cecil E. Hart of South Idaho Falls (Idaho) Stake, sustained as first counselor, succeeding Elder La Rue H. Merrill. Elder R. Jennings Scott sustained as second counselor.

**29** PRESIDENT David O. McKay received from King Paul of Greece, through that nation's consul in San Francisco, the Cross of the Commander of the Order of Phoenix. In presenting the award to President McKay, Mr. John Tzounis, the Greek consul, termed the six carloads of foodstuffs and clothing sent by Utah and the LDS Church to Greece at the end of World War II and during the earthquakes there last year, "the greatest single contribution to the relief fund for Greece." Mr. Tzounis came to Salt Lake City for the two presentations. The second, the Gold Cross of the Order of Phoenix, was given to Christopher E. Athas, owner of a Salt Lake City pharmacy.

### December 1954

**4** It was announced that Elder Paul B. Tanner had been appointed to the general board of the Deseret Sunday School.

**5** A SOLEMN assembly was held in the St. George Temple for the Church leadership of that area. Most of the General Authorities of the Church were in attendance.

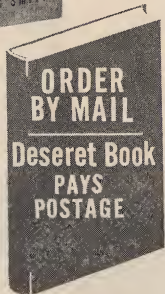
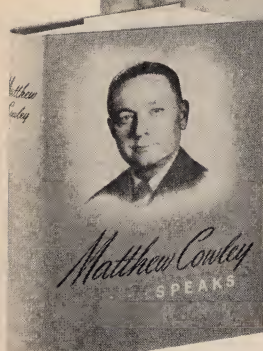
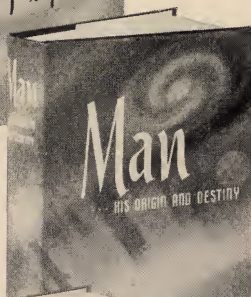
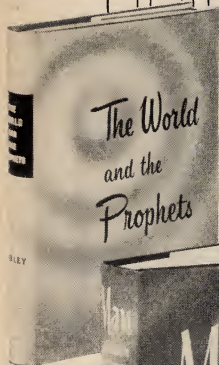
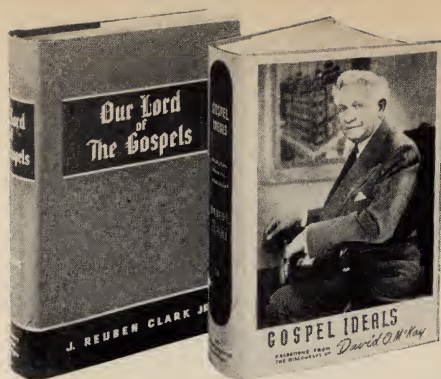
**12** PRESIDENT J. Reuben Clark, Jr., dedicated the chapel of the Evergreen Ward, East Mill Creek Stake.

North Sacramento Stake—219 in the Church's current roll call of stakes—was organized from parts of the Sacramento (California) Stake, with Elder Austin G. Hunt, formerly first counselor in the Sacramento Stake, as president. His counselors are Elders George Edward Leavitt and Ralph B. Hutchings. With a membership of approximately 3980, the new stake is composed of the following wards: Arcade, Arden, Carmichael, Del Paso, Fair Oaks, and Roseville wards, and the Auburn Branch. Wards comprising the Sacramento Stake now are the Sacramento First, Sacramento Second, Sacramento Third, Sacramento Fourth, and Wood-

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THE IMPROVEMENT ERA





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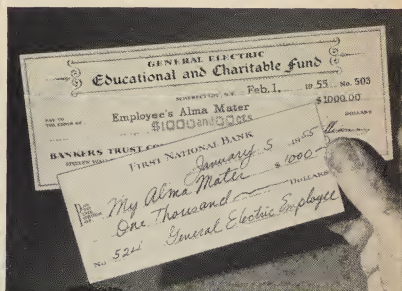
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## The Church Moves On

(Concluded from page 70)

land, and the Placerville and Spanish branches. Membership totals 3821. Elder Albert B. Crandall was sustained as president of the Sacramento Stake, succeeding President Perry E. Tingey. Elder John Henry Huber, formerly second counselor to President Tingey, was sustained as first counselor, and Elder Maurice J. Graham as second counselor. Elder LeGrand Richards of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve, directed the proceedings.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Torrance and the Gardena wards, Inglewood (California) Stake.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, dedicated the chapel of the Archer Ward, Rexburg (Idaho) Stake.

President Marion D. Hanks of the First Council of the Seventy dedicated the recently remodeled chapel and recreation hall, with a new classroom wing, of the Bear River Ward, Bear River (Utah) Stake.

**13** ELDER Mark E. Petersen of the Council of the Twelve dedicated the chapel in Montevideo, Uruguay, South America. About six hundred persons were at the services.

**14** PRESIDENT Stephen L. Richards of the First Presidency dedicated the new David O. McKay building on the campus of Brigham Young University, Provo, Utah.

Elder Oscar A. Kirkham of the First Council of the Seventy dedicated the chapel of the Compton Second Ward, Long Beach (California) Stake.

**19** ELDER Hugh B. Brown, Assistant to the Council of the Twelve, was the speaker on the "Church of the Air" program of the Columbia Broadcasting System's radio network. Music was furnished by the Salt Lake Tabernacle Choir and Organ.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, spoke on the "Faith in Action" radio program of the National Broadcasting Company. Music for this radio program was furnished by the Mormon Choir of Southern California.

**21** IT WAS announced that President and Sister David O. McKay would make a forty-five thousand mile tour of the Pacific Missions of the Church. Leaving early in January, they would be accompanied by Elder Franklin J. Murdock, Church transportation agent, who will act as secretary during the trip.

FEBRUARY 1955



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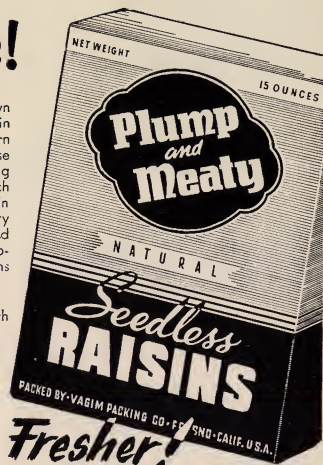
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—Southern Pacific Photo

# *The Morning Mountains*

It is good to look at mountains  
In the morning as they rise  
Tall to capture earliest sunshine  
Climbing up the radiant skies.  
On their topmost peaks they wear it  
Like a monarch's crown of gold—  
Luminous against the heavens  
Where day's swift advance is scrolled.

One who looks at morning mountains  
Knows a sense of taller height;  
Breath is deeper; mind grows clearer;  
Limbs stretch free from frets of night.  
And the heart is lifted, strengthened;  
Faith experiences rebirth,  
Seeing on the morning mountains  
God's bright seal affixed to earth.

*Marybale Woolsey*

# Poetry

## LINCOLN

By Christie Jeffries

**M**EN have called him a pine on a mountain  
crag,  
Firm-rooted, rugged, and ready  
To battle the storm or shelter the stag,  
Lonely and strong and steady.

They have named him deliverer, added the  
sum  
Of his virtue until he towers  
Aloft on a pedestal, and ages drum,  
"He is the best-loved of ours."

His life is a symbol; his love is a sign  
Of freedom to all leaden-bowed.  
As we honor him from palm tree to pine,  
Our nation is humble and proud.

## CITY PIGEONS

By Lalia Mitchell Thornton

**Y**OU TREAD, with shy pink-slipped feet,  
My dusty window sill.  
I scatter crumbs for you to eat  
So stay and feast your fill;  
For once I knew a country home  
That topped a rugged hill.  
And there a barn with shingles gray  
And strong, but sagging beams,  
And hungry pigeons came, each day:  
How good the memory seems.  
Shy guests, bring back as best you may  
My vanished boyhood dreams.

## THE MUSIC FESTIVAL

June 1954

By S. Dilworth Young

**A**TTENTION, Evan Stephens,  
John McClellan, Squire Coop,  
Cecil Gates,  
Anthony Lund!

Did you vision, as you  
Played your part, numbering  
Musicians  
By twos or threes,  
Such magnificent  
Sound?  
Such throbbing  
Harmonies?

Did others of your band  
(All too few),  
Hearing in their souls  
Celestial music,  
Hope?

This,  
Then, begins to be  
Fruition,  
Fulfillment:

Pure youth sing praise  
To Israel's God;  
Not hundreds,  
But thousands send  
Symphonies of sound  
Lifting from the Tabernacle,  
As our children  
And our grandchildren  
Sing our gratitude.

## WALK IN THE SNOW

By Ila Lewis Funderburgh

**W**HEN Thea and I walk in the snow,  
We see a world we scarcely know.

The garden lately summer bright  
Is blanketed in drifting white;  
Snow crowns each paling and each post,  
And every shrub's a sheeted ghost.

In once green woods the trees stand bare;  
A brown leaf flutters here and there,  
But the only bit of green we see  
Is the muffled branch of a cedar tree.

Small Thea in red snowsuit and hood  
Flits laughing through the silent wood;  
A chickadee, a titmouse, a piñon jay  
Laugh with her, and the woods grow gay.

## WINTER PEDDLER

By Grace Barker Wilson

**T**HE WINTER wind swept down from north-  
ern skies  
To build a bridge of coldness, and enshroud  
The forest pines in robes of ermine fur,  
And spread a thick, white carpet over all  
To hide the scars of man-made industry.  
Long icicles grew downward from the eaves  
Of lighted homes, and fence posts wore tall  
caps  
Of eiderdown. The long clotheslines be-  
came  
Tight ropes for little diamond-studded pins  
To dance upon. And late into the night,  
Across the still, snow-covered countryside,  
The winter wind called out his frozen  
wares.

## WINTER-BOUND

By Eunice J. Miles

**T**HE night is fanged with frost;  
The once-glad creek is dead;  
The pond is white as milk;  
Wild deer roam unfed.  
Slim fir trees branched with beauty  
Long-fingered shadows throw,  
Tiny rabbit footprints  
Etch thin-crust snow.  
Here, where the pine-log sputters,  
Unminding winter's chill,  
We snuggle safe as seedlings  
Snow-havened on a hill.



## ORCHARD OWNERSHIP

By Anobel Armour

**W**HEN branches were leaf-stripped and  
bare,  
The orchard was as surely his  
As when in spring he looked to where  
Blossoms were all the world there is.

But when the trees were thick with snow  
And branches ghost-bent to the ground,  
There was no way at all to know  
Where owner's rights were held or found.

Then earth was strange with mystery  
And nothing on it was his kin,  
No branch of any leaf-green tree  
From which he gathered apples in.

Wintertime took an orchard's deed  
From him who planted every seed!

## BRIEF MOON

By Catherine E. Berry

**T**HE moon is a golden blur tonight  
On the far rim of the sky;  
It thrusts its shadow beam across  
The dark clouds drifting by.  
The heavy clouds, foretelling rain,  
The restless wind that blows  
Have tried to push the moon from sight,  
But as it slowly goes  
It cuts a faint, far path between  
The brooding sky, the land,  
'Till suddenly it drops from view,  
Swept by the storm's dark hand.

## TEACHER GRAHAM

By Beryl Stewart

**O**NE DAY a flatboat snagged on Rutledge  
Dam,  
And Teacher Graham went to take a look;  
By giving help that day to Abraham,  
The teacher met a lad who loved a book.  
Though teacher knew some men of circum-  
stance  
Had gained success by wielding ax and  
hammer,  
He claimed that Abraham should help ad-  
vance  
The human race by using tools of gram-  
mar.

He taught young Abe to plan each spoken  
word,  
To make it say exactly what was meant,  
And then one day in Washington he heard  
Abe Lincoln take the oath of President.  
Regarding Abe with pedagogic pride,  
He knew his years of faith were justified.

## PAGES

By Shirley Larsen

**A** SIMPLE piece of paper, unadorned,  
Devoid of any meaning or a mark,  
Becomes, at length, when pen and ink are  
used,  
A picture of a winter, cold and dark,  
A peaceful evening, notes sung by a lark,  
A fairytale to add some childish fun,  
Some mighty statesman's valuable remark,  
Or lovely words to paint a setting sun.  
A page becomes a masterpiece when it is  
done.

## THE IMPROVEMENT ERA





# Let There Be Reverence

by President David O. McKay

LOOK upon reverence as one of the highest qualities of the soul. An irreverent man is not a believing man. I think a man cannot testify of his knowledge of the existence of God and take God's name in vain. He can do it by words, but, as the king in *Hamlet*, his words will fly up, but his thoughts remain below.

\* \* \* \* \*

"Reverence," wrote Ruskin, "is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial."

\* \* \* \* \*

The irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and nearly always iconoclastic.

\* \* \* \* \*

Charles Jefferson, the author of *The Character of Jesus*, writes: "Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things."

\* \* \* \* \*

A great man is reverent. He reverences Deity; he reverences all things associated with Deity and the great problem that is facing the world today is the attitude toward God, his Son, and the gospel of Jesus Christ.

\* \* \* \* \*

Reverence for God's name should be dominant in every home. It is wrong, it is irreverent, to

take his name in vain. There is no provocation that will justify it.

\* \* \* \* \*

Whenever you go into the presence of a dignitary, an earthly dignitary, you make preparation. That is one fundamental reason why you put on your Sunday best to go to the house of God, to come into his presence. Such preparation is in and of itself a virtue. It has a psychological effect; and that father who, in his eagerness to make money, will take his son out in the field to work on Sunday without giving that son an opportunity to take a rest, change his clothes, and come in cleanliness of body and of mind into the presence of his heavenly Father, deprives his son of a blessing, whether he is in the Church or out of it.

\* \* \* \* \*

Children should be impressed with the inappropriateness of confusion and disorder in a worshiping assembly and should be made to realize that it is the height of rudeness to leave services before dismissal. Young people who ignore such proprieties are two hundred and fifty years behind the times. They should have lived in colonial days when just to make sure they stayed through the service, young men were locked in their pews by their superiors.

\* \* \* \* \*

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence, but I do know how to classify or place it as one of the objectives of nobility, indeed, one of the attributes of Deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it—sympathy for the afflicted, for suffering animals, for our brethren and sisters. That is a Godlike virtue.

(Concluded on following page)

## The Editor's Page

## THE EDITOR'S PAGE

(Concluded from preceding page)

Kindness is also a sublime virtue. The first sentence in what is now known as the Psalm of Love is this: "Love suffereth long and is kind."

However, I am prompted to place reverence next to love. Jesus mentioned it first in the Lord's prayer: "Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) *Hallow*—to make holy—to hold in reverence!

When Jesus cleansed the temple, he was filled with reverent indignation because men were desecrating his Father's house, selling doves and lambs to be offered as sacrifice. Money-changers were there for the convenience of those who came from other countries, so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the house of God. We are told that he overturned the money-changers' tables and said to the sellers of doves, "Take these things hence; make not my Father's house an house of merchandise." (John 2:16.)

\* \* \* \* \*

Reverence and obedience to law should begin at home. Indeed, too much emphasis cannot be laid upon the responsibility of parents to teach their children reverence for God in all things sacred and to honor and uphold the law.

The true expression of reverence is found in the Savior's admonition to love the Lord thy God with all thy might, mind, and, strength, and thy neighbor as thyself. (See Matt. 22:37-39.)

\* \* \* \* \*

Stake officers, bishops, quorum presidents, auxiliary leaders should make a special effort to maintain more reverence during hours of worship.

\* \* \* \* \*

One of our mothers recently went to a Sunday School class to try to find out why her son was losing interest. There was so much boisterousness, so much confusion, so much noise, that she felt heartsick.

\* \* \* \* \*

Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious,

flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented; perhaps it was not even properly prepared.

\* \* \* \* \*

There is a great need in the Church which presidencies of stakes, bishoprics of wards, presidencies of quorums, and officers in auxiliaries, can provide. I have in mind the need for more reverence in our houses of worship, better order and discipline in our classrooms, in quorum meetings, and in auxiliary groups.

\* \* \* \* \*

When you separate for classwork, let a class rise and pass out of the room, and then another class follow, without this careless, sometimes boisterous attitude of everybody's mingling and talking as he goes to his class.

\* \* \* \* \*

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. And I think in this Church, in the priesthood quorums and classes and in auxiliaries, teachers and superintendents ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Let children learn this lesson in youth because when they get out in society and try to trespass against the law, they will feel the restraining hand and probably suffer punishment.

Good order in the classroom is essential to instill into the hearts and lives of young men and young women the principle of self-control. They want to talk, and they want to whisper, but they should not do it because it will disturb somebody else. Learn the power and lesson of self-mastery.

Reverence should be manifest in all our meetings. . . . People come to church for light and knowledge, for instruction, and they have a right to find it when they come.

\* \* \* \* \*

Reverence indicates high culture and true faith in Deity and in his righteousness.



The Twelve Chosen

—H. S. Siemiradzki, Artist  
THE IMPROVEMENT ERA



# Your Question



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## The Prophet's Vision of Salvation for the Dead

### Question:

"I have a question concerning the vision of the celestial kingdom given to Joseph Smith as recorded in volume two of the D.H.C., page 380, which is as follows:

"All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

"Knowing that baptism is essential for entering the kingdom of heaven, I assume that it is understood that those who die without a knowledge of the gospel will have to receive baptism, vicariously, before they can inherit the kingdom; but will not those who died in ignorance have to have the gospel taught to them and receive their reward according to how wholeheartedly they accept Christ and his teachings, or will they be rewarded in accordance to the things they would have done on earth, had they had the chance to do them? It seems that the latter is implied in the revelation."

### Answer:

This revelation is one of the earliest foreshadowing the salvation for the dead. It was given in the Kirtland Temple, under the following circumstances: The First Presidency and a few others met in the Kirtland Temple to attend to some ordinances when the heavens were opened to them and the Prophet beheld the celestial kingdom and saw his father, mother, and his brother Alvin, who had died before the restoration of the gospel, in that kingdom. He marveled over this, since Alvin had died before the priesthood was restored and the Church was organized and, therefore, had not been baptized. Then came the voice declaring the words previously quoted. This was January 21, 1836.

Later, in October 1840, the Prophet wrote an epistle to the Twelve who were in Great Britain, in which he preached to them baptism for the dead. In this epistle he said: "I first mentioned this doctrine in public when preaching the funeral sermon of Brother Seymour Brunson; and have since then given general instructions in the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the

gospel, if they had been privileged with hearing it, and who have received the gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

"Without enlarging the subject, you will undoubtedly see its consistency and reasonableness; and it presents the gospel of Christ in probably a more enlarged scale than some have imagined it." (D.H.C. Vol. 4:231.)

From that time on, the subject of baptism and salvation for the dead was a favored theme by the Prophet in which he declared that only through baptism could either the living or the dead obtain salvation in the celestial kingdom. In September 1842 he wrote by revelation the two important letters on salvation for the dead and the need for a recorder making a complete record of every ordinance thus performed. These appear as sections 127 and 128, in the Doctrine and Covenants.

The Savior said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Nicodemus did not understand this; so the Lord repeated: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.)

Baptism, therefore both by the water and by confirmation, under the hands of one who holds divine authority to officiate in these ordinances, is a requirement made of every person old enough to be accountable before the Lord. The vision given to the Prophet in the Kirtland Temple in 1836, was one portraying what would be, not that had taken place, for his father and mother were still living. Because Alvin had accepted and approved the mission given to his younger brother Joseph but was cut off before there was an opportunity for him to be baptized, the Lord indicated that he was, through the vicarious ordinances of the gospel when performed for him, entitled to all the blessings of the exaltation which he would have received had he lived to obtain them in person.

In his justice our eternal Father grants to all those who would have received the gospel had that privilege come to them, the same blessings which are received by the faithful who are living. This is done by vicarious work in the temples of the Lord.

*Joseph Fielding Smith*

## YOUNG PEOPLE OF THIS GENERATION

# Have Faith in the Future

by Dr. Rex A. Skidmore

UNIVERSITY OF UTAH

and Dr. C. Jay Skidmore

UTAH STATE AGRICULTURAL COLLEGE

BETTY and Joe are in love. After an eventful courtship of nearly two years, they became engaged and planned to marry within a few months. Then came "Uncle Sam's greetings" for military service. Should they go ahead and get married? What about the hydrogen bomb, and the Russians? Would marriage complicate matters or bring happiness? What about children born during critical times?

Thousands of young couples face similar questions, as did Betty and Joe. We live in a world of uncertainty which affects the lives of all people, directly or indirectly. Can successful family life bring peace of mind in a troubled world?

History reflects that one of the certainties of life is that it includes some uncertainties. Each generation has had to face perilous times and difficulties. Young men and women today face the danger of global war and the hydrogen bomb; early settlers on the western frontiers went to sleep at night wondering if they would awaken with their scalps intact. Young couples living in the Utah valleys in the 1850's might well have asked, "Should we get married? Maybe Indians will attack tomorrow." In 1919, some prospective mates probably wondered, "Should we postpone the wedding? Maybe neither will survive the flu."

In times of stress, marriage may either enrich living or complicate it, depending on the maturity of the persons involved and the degree of family unity. Successful family life provides love, affection, recognition, understanding, and companionship which are so needed; an unsuccessful marriage adds fuel to the fires of uncertainty. Of course; it is not all

or nothing; most marriages fall somewhere between the two extremes and provide satisfactions which are so needed during perilous times. To know that someone really cares is so important!

Elder Richard L. Evans, in general conference, advised as follows:

I should like to say to the young people of this generation that they too must have faith in the future. . . .

No generation has ever lived without facing uncertainty. If those who faced the uncertainties of ten or twenty-five or fifty years ago had sat by and waited for what seemed to them to be imminent calamities, we should not have had the able and ready and well-qualified men that we have

today, and that we need and shall need in the next generation.

So I say to these youth of ours: go forth and live your lives with humility, with gratitude, with repentance, keeping the commandments of God and having faith in the future and preparing yourselves for the future.\*

In other words, faith in the future and preparation for the times ahead are imperative for joyful living in the present. The importance of faith is illustrated by the account of the five-year old girl, who, in 1885, took her first trip from Huntsville—a small farming village—by horse and buggy. She was accompanied by her father who told her they would follow the picturesque canyon road to the "big city" of Ogden—thirteen miles away. As the buggy bumped along the narrow road, hugging the splashing stream in many places, the girl noticed the walls of the canyon were narrowing. Fear began to rise within her. Soon, as she looked ahead, she could see only massive rocks and huge cliffs which appeared to block the way. A rainstorm arose, and the girl began to cry, "We'll never make it. I want to go home." Her daddy put his arm around her, and reassuringly said, "Honey, we'll make it all right. We'll just follow the road."

\*General Conference, Saturday, April 8, 1950.



—Monkmeier Photo

THE IMPROVEMENT ERA



And follow the road they did. Soon the dark clouds disappeared; the canyon walls widened; and before long the "big" city was before them. Somewhat similarly, as youth, and older people, have faith and follow the gospel road, they realize that come what may, everything will work out all right.

In addition to having faith in the future, preparation for marriage is essential in these uncertain times.

### TO MARRY OR NOT TO MARRY

Studies during World War II show that couples who were well prepared for marriage achieved success while those who married in a hurry and were not ready ran into serious trouble. Thousands of such marriages ended disastrously.

The decision to marry is often made in the moonlit atmosphere of romantic bliss, with little thought of the responsibilities involved. It seems appropriate for couples on the verge of marriage to spend many hours discussing or even put in writing what marriage may mean, and bring, in meeting their basic needs and values. As they explore the complexities and joys of marriage and anticipate their problems and plans, they may well seek information from printed sources and especially from wise persons—parents, teachers, counselors, and bishops—so they will gain understanding and insight to help make intelligent decisions. The following questions and discussions are used as examples to show how persons should investigate their readiness for marriage.

#### 1. Are You Mature Enough for Marriage?

Physically, you are ready for marriage at an early age. However, only a few persons are mature enough for marriage as young as the law permits. More important than physical maturity is your ability to adjust to the responsibilities of marriage and the adult world. Have you grown up emotionally or do you cry excessively, get upset easily, or become depressed readily when life isn't as rosy as you would like it to be? Are you able to make friends and have fun in groups? Have you completed your education and training, or will you be dis-



appointed if you do not reach your academic goals? Can you be independent economically? Does your vocation give you the security and satisfaction that you and your family will demand? Can you think for yourself? Are you growing wise in spiritual knowledge? Does your philosophy of life encompass worthwhile values? Are you able to keep self-love at a minimum and give love and service for the joy and welfare of others? One must be realistic in appraising himself, his prospective mate, and the factors necessary for successful marriage. It takes effort as well as wisdom to create a family that meets adequately the crises and problems of the times.

#### 2. Have you had an adequate courtship?

One couple boasted that they married within two weeks after they first met, and that their family life was wonderful. What they claim may be true, but their situation is a rare exception; many couples who marry on short acquaintance, too often get unmarried later.

Successful courtship involves both quantitative and qualitative aspects. Sociological studies show that those who go together for two to three years usually get along better in marriage than those who have dated for shorter periods of time. The better a couple are acquainted before marriage, usually the less difficulties after the ceremony is over.

Just as important as the length of courtship is the quality of association. This means that the couple have a chance to get acquainted with their "aprons and overalls" selves. The glamorous veneer is really of little importance over the years; the part behind the shining armor is what counts. This means that courting couples not only need to play together, but also to work together, pray together, and talk together, often and seriously. They need to discuss what each really wants out of life and how each hopes to attain these goals.

Getting acquainted in a spiritual way is particularly important. Spiritual oneness and harmony provide a foundation for marriage that can weather violent storms. Studies show that marrying within

one's own church is important. The closer a couple come on spiritual matters, the better the chances for successful marriage.

#### 3. Do You Have Enough Love to Marry?

Being in love is of great importance for a happy marriage. Answers to the following questions may help one understand the strength of love that exists:

(a) Do you enjoy being together and miss each other greatly when separated?

(b) Have you had enough time together so that you know the real traits of each other?

(c) Are you spiritually in tune?

(d) Are you able to think often of the other person's needs and feelings in preference to your own?

(e) Are you attracted to each other?

(f) Are you willing to accept each other's limitations?

(g) Do you have a desire to complement and strengthen each other?

(h) Are you proud of and do you respect your fiancé (e)?

(i) Are you willing to meet together whatever problems the future brings?

(j) Can you make life more meaningful and beautiful together than with someone else or alone?

Love in marriage should continue to grow and develop, but it must start

(Concluded on page 121)



President and Sister McKay cutting ribbon at dedication ceremonies.

## BUILDING NAMED FOR PRESIDENT DAVID O. McKAY

**S**IGNAL HONOR was accorded President David O. McKay, devoted teacher and friend and adviser of youth, on December 14, 1954, as the David O. McKay building, the latest addition to the expanding campus of Brigham Young University, was dedicated and named in the President's honor.

The dedicatory service itself was a well-paid tribute to President McKay and his family. In services held in the George Albert Smith Fieldhouse, President Ernest L. Wilkinson of Brigham Young University spoke of the early life of President McKay, and President Stephen L. Richards of the First Presidency gave the dedicatory address and prayer. In his address President Richards spoke of the unique position of Brigh-

am Young University as he reminded those assembled:

"In this university the teaching profession is impressed with a special trust. Not only must they who follow it be devoted to the cultivation of the mind and the impartation of knowledge, but also they must be largely, if not chiefly, concerned with the things of the spirit, with the prime purpose of preparing the student for the acceptance of divine revelation. This latter objective may be realized only through inter-communion of soul with soul, and the sharing of testimony and spiritual influence."

Later he voiced this tribute to President McKay:

"It is also fortunate, most fortunate, for the sponsor and the patrons

of the university that in our estimate and concept of the great art of teaching there is available to us an outstanding, living exemplar in this noble profession. It is in recognition of his distinctive contribution to this profession, that the newly erected educational building is being given its name. How appropriate and fitting and stimulating is the naming of this building by action of the board of trustees honoring this man, his capable and charming wife and family.

"Here is a great teacher, one of whose fundamental concepts in pedagogy is that there can be no adequate teaching of youth without personality, without making every truth and principle taught a motivating factor in the life and living of the individual. The very naming of this building will bring personality to it, if that is possible with inanimate things. The name will connote high principles and effective methods which will characterize the teaching processes carried forward in the structure. It will be a constant reminder to both instructors and students.

"And the name will serve these purposes because of the man who bears the name. Here is a teacher distinctive, set apart from other teachers of the world. In his younger days he carried on his profession in the classroom and in the administration of a school. Through native endowment, industry, and study, he acquired great proficiency in the educational processes. Those who were in his classes, in his school, a half century ago remember him with great affection and gratitude, and their children have been told of the influence of his personality on the lives of their parents. But, after all, the lives of those touched immediately by his classroom work are relatively few in number. In young manhood he was called from his principalship of an academy to be a teacher in the kingdom of our Lord. He never deserted his profession. He expanded it. He dignified it, and he glorified it.

"The Sunday Schools of the Church were the first beneficiaries of his art. He did much to bring order into their teaching. Uniform courses of study were established. The aims and objectives of lessons were clarified, and immeasurable inspiration given to the teachers of this great organization for the application of gospel principles in making Latter-day Saints. The procedures fostered by him had influence in all the organizations of the

THE IMPROVEMENT ERA



Church. He brought untold improvement in their teaching procedure. His constant advocacy of personality as a potent factor in education has proved to be of inestimable value throughout the years.

"His attitude toward teaching has come about naturally from his abiding interest and faith in the individual. Every little boy and girl and grown ones, too, who have heard him speak to them have been made to feel that their individual welfare was the intimate concern of this great teacher. I am thinking of the hosts of boys who have been touched and impressed by his simple illustration of ejecting a drop of ink from his fountain pen into a glass of clear water to indicate the pollution of sin on the innate virtue of a human soul. So all who have come within the radiation of his teaching have been made to feel, not only that they have been enlightened by his exposition of truth, but they have also a friend deeply concerned in their individual welfare. May this not be—I direct the question to members of the profession far better equipped to answer better than I—may this not be the very epitome of the teaching art—to enlighten and befriend?"

In responding President McKay said:

"This is a soul-stirring hour—in my educational career the most significant in my life. . . . I sense a feeling of expanding gratitude and an increased sense of responsibility such as I have never before experienced. . . .

"I rejoice with you in the fact that the facilities of the Brigham Young University are this day enhanced by the addition of another new building. . . . With this feeling of satisfaction I share with you a feeling of pride of our membership in the Church that so munificently supports an institution that now has taken its place among the leading institutions and universities of our land and which is destined to become the greatest Church university in the world.

"In naming this new addition, you bestow upon Sister McKay, our children, and our brothers and sisters, a great honor for which I now, in their behalf, extend to you our heartfelt thanks. Your tributes have awakened many cherished thoughts and have stirred my emotions deeply. . . .

"Thousands of students will enter this building seeking truth and those whose name that building bears carry the responsibility of exemplifying, FEBRUARY 1955

radiating truth in their lives. That is my responsibility to the thousands of these students who study in this building we dedicate today."

Music for the services was furnished by the combined university choruses and the university concert band. Elders David Lawrence McKay and Llewellyn R. McKay, sons of President McKay, offered the invocation and the benediction. Sister McKay had the pleasure of cutting the ribbon to open the new McKay Building officially.

The David O. McKay Building will house facilities of the college of education with its departments of elementary education, secondary education, and educational administration; and the college of humanities and social sciences, with its depart-

ments of English, psychology, modern languages, and history and political sciences.

Construction of the building was begun on March 8, 1954. Elder Mark E. Petersen of the Council of the Twelve and member of the board of trustees of Brigham Young University, officiated at the official groundbreaking ceremonies. The building was completed by November 30, 1954 and was turned over to the university for installation of furnishings.

The main portion of the building is 280 feet long and 61 feet wide, with a wing at the south which extends the width an additional 62 feet. It is a three-story building. The building contains 104 offices and 31 classrooms, conference rooms, and laboratories.



President McKay in front of the new David O. McKay building.

ONE OF the greatest thrills of my first three weeks in Thailand [Siam] was to witness the National Scout Jamboree. More than six thousand handsome young men dressed in the finest Boy Scout style and representing all seventy-two provinces participated. Their march before the king was breathtaking. King Phumiphon Aduldet who is in his early twenties is in charge of the entire Boy Scout program.

Setting up the encampment gave the boys an opportunity to show what scouting had taught them. Their first problem was to provide a shelter for their six-days stay in Bangkok. They were given bamboo, reed, and palm leaves and instructed to plan for sleeping quarters, separate kitchen, and dining areas, and in two days construct and complete their shelter. They started making plans at nine in the morning, and all work was finished by nine in the evening of the next day. The great dexterity of these young men was truly amazing. Some of the troops worked together to provide a compound of several thatched cottages with a fence around all of them, and others worked out a plan for their own group. Every shelter had some unique aspects that made it different from the others; for example, the boys from the northern province of Chiang-mai mounted a tiger and used that as the center around which their shelters were built. There was considerable variation in kitchen and dining arrangements. One troop had lamps at the entry made of bamboo with coco-

nut oil used for lighting the wicks. Creative planning and working out details was evident in each structure. Not a single nail was used in putting these cottages together. They were solidly constructed, with roofs that would not leak. The workmanship was excellent in every detail.

Exhibits of work done during the past year were most enlightening.

1. One of the cottages. 2. Building a bamboo bridge. 3. Scout bands in front of monument of King Rama VI who organized first Scout group. 4. Scout leaders inspect construction. 5. Compound of several cottages. 6. Frame work for thatch cottages made of bamboo and reeds. 7. Umbrellas made by one of the troops. 8. Mess time.

# SCOUTING IN THAILAND

by Virginia F. Cutler

## EDITOR'S NOTE

Dr. Virginia F. Cutler, head of the Department of Home Economics at the University of Utah, is on leave of absence from that institution since she has accepted a call from the government of Thailand to help that country establish a home economics program. En route to Thailand, Sister Cutler visited many countries and missions of the Church, including the Swiss-Austrian Mission where her son Garth is now serving.

Dr. Cutler, a member of the general board of the YWMA since March 19, 1947, has served as chairman of the Special Interest, Gleaner, and Bee Hive committees, as well as chairman of the Special Projects and the Education-Correlation committees. She was serving as chairman of the Bee Hive committee when she was given a leave of absence from the general board in order to assume her present challenging position.

Since fishing is of great importance, every Scout learns to make all sorts of fish traps. These are works of art as well as being useful. Every Scout learns to make various types of baskets that are needed in this country. Nearly everything is carried in a basket, and the variety of types needed is almost endless. Great skill is developed in creating these beautiful baskets. Reed mats have many daily uses. Scouts learn to make these with considerable variety of pattern. On display, too, were various handmade tools used in cultivation and harvesting rice, the principal crop of Thailand. Mounted birds, animals, and insects of the region told their

(Concluded on page 111)



King Phumiphon Aduldet, who is in charge of the Boy Scout program in Thailand.

Exhibits of mounted birds, animals, and insects plus all sorts of fish traps and basketry.





# AILAND





# Controlling the Past

by Dr. Hugh Nibley  
BRIGHAM YOUNG UNIVERSITY

## 4. ALL FOR THE PARTY

IN George Orwell's much cited and disturbing novel, *Nineteen Eighty-Four*, the tyrannical super-state of the future is operated by its masters on the proposition that "who controls the past controls the present, and who controls the present controls the future." That is the secret of power: If you can control people's ideas of the past, you control their ideas of the present and hence the future. The unhappy hero of the story works in a public relations office where the past is controlled. His task is to check all back newspapers kept in the official files of

the state for any piece of news, no matter how old, that might embarrass the government if brought to light—old promises and prophecies that have failed, glorious deeds of men now out of favor with the rulers, friendly alliances with governments now odious to the state, and so forth.

When he comes upon such an item, our hero immediately cuts it out and burns it, substituting in its place a revamped version of the same story of exactly the same length but so rewritten as to make it seem that the present government has always been right, infallibly vindicated in the unfolding of events. It is a careful, deliberate controlling of the past, a rewriting of history in retrospect to suit the present interests and support the present policies of the Party, whose authority is thus confirmed by the verdict of history.

All this seems to us very cynical and sordid, and yet, appalling as it seems, Mr. Orwell has given a very fair description of what has been going on for thousands of years in the learned world! Except in its cold-blooded mechanics, wherein does the operation described differ from that of the learned Hebrew *Meturgemen*? In his business of rendering ancient Hebrew into contemporary Aramaic "the most difficult passages were simplified, or explained, the incidents of the past conformed to the ideas of the present . . . and, finally, the laws expanded in accordance with the practice and teaching of later times . . . the *Meturgemen* did not scruple to transform the text before him in the boldest fashion. . . ."<sup>13</sup>

His motive in this, we are told, was "to gloss over or to modify everything which seemed inconsistent with the accepted view of the history of the nation, to magnify and expound

everything which redounded to the credit of the heroes of the past . . . to explain away the unworthy and to emphasize the pious motive which guided their conduct."<sup>14</sup> These learned men felt it their duty in presenting the message of an ancient prophet to the unlearned, to restate it in such a way as "to draw out its implicit teaching; to harmonize the teaching of the prophet with the current interpretation of the Jewish schools . . . to modify the language of the prophet where it seemed inconsistent with the traditional view of the nation's history and even, in certain cases, to reverse the plain meaning of the text."<sup>15</sup>

Whether or not all this busy re-vamping of the record is to be deplored as dishonest and unscientific does not concern us at the moment. What does concern us is the fact that the records have been manipulated in a deliberate attempt to control the past. For many years scholars were convinced that Ramses II was just about the greatest builder and warrior king that ever lived. Ramses planned it that way. While his stone-cutters conscientiously effaced from buildings and monuments the names of their real builder (that is, where other enterprising monarchs had not already beaten him to it) and substituted in their place the name of the ruling Ramses, his historians were busy writing up the accounts of battles that had turned out badly for the king in such a way as to transform them into glorious victories. That was controlling the past in the grand manner, a practice as old as Egypt itself. The Fifth Dynasty, for example, based its authority on an historical account of three brothers, which is a most palpable forgery.

By now some American college professors know that conventional Roman history is largely a pious party fiction, made-to-order history that bucks the evidence at every turn. Likewise the whole body of Greek literature that has come down to us has had to pass the scrutiny of generations of narrow and opinionated men: it is not the literature of the Greeks that we have inherited but a puree made from that fraction of their writings which the doctors



Ramses II. For many years scholars were convinced that he was just about the greatest builder and warrior king that ever lived. He planned it that way.

## The Way of the Church





THE CHRIST by Klinken

—Photo by Camera Clix

have felt proper to place in the hands of students after much abridgment and revision. In compiling their college omnibuses of "standard" plays, orations, and poems, and in preparing their College Outline Series of humanities and science, the professors of Alexandria effectively consigned to oblivion any writings not on the approved list: the Greek schoolmen destroyed the Greek heritage.<sup>16</sup>

Wherever we look in the ancient world the past has been controlled, but nowhere more rigorously than in the history of the Christian church. The methods of control, wherever we find them, fall under three general heads which might be described as (a) the invention, (b) the destruction, and (c) the alteration of documents. They deserve some attention.

a. *Fabrication*: Tertullian tells of a scholar in Asia Minor who "out of

love for the Apostle" composed a fantastic miracle and adventure tale called "The Acts of Paul," which did great damage to the church.<sup>17</sup> He meant well. "We write these things," the Apostles are represented as protesting in the Apostolic Constitutions, "that you might get things straight, and not receive books which are falsely circulated in our name. . . . Simon and Cleobus have published books in the name of Christ and the Apostles, and there are all sorts of forgeries circulating in the names of the prophets and patriarchs."<sup>18</sup> But the practice continued and grew: "Forgery was viewed by wide circles of the ancient Church not merely as an excusable fraud, but a thoroughly legitimate *oeconomia* (operation, administrative measure) in the war against the enemies of the faith. Origen, Clement of Alexandria, Hilary, and John Chry-

stostom all recommend and use the *kale apate* ("fair deception"), and justify it by Jeremiah 4:10<sup>19</sup> "—Ah, Lord God! surely thou hast greatly deceived this people."

Just as physicians must sometimes tell fibs to patients to help them along, and as those tending small children or the feeble-minded can handle them and help them more effectively by making up stories as they go, so the Christian priest was to cultivate a useful deception as an essential tool in dealing with the laity according to John Chrysostom.<sup>20</sup> "When Jacob deceived his father," he explains, "that was not deception but *oeconomia*."<sup>20</sup>

Jerome admits to employing "a sometimes useful deception," and admires others for the same practice: "how cunning, how shrewd, what a dissimulator!"<sup>21</sup> And he cites Origen as teaching that "lying is improper and unnecessary for God, but is to be esteemed sometimes useful for men, provided it is intended that some good should come of it."<sup>22</sup> But whoever lied with any other intent? In support of his contention, Origen appeals to Plato's doctrine of deception in the *Republic*—a thing which had shocked even the pagans.<sup>23</sup>

It was common practice for Christian scholars in the Middle Ages both "without scruple to put forward older texts, with slight alteration, as their own compositions,"<sup>24</sup> and to put forth their own compositions without scruple as ancient texts. For centuries the Medieval Church rested its claims to temporal power on the false Isidorian Decretals, though recognized from the first as a forgery, and its doctrinal and ritual structure on the Pseudo-Dionysius Areopagiticus, a most obvious fake.

"Whoever knows and understands the men of the Middle Ages," Böhmmer writes, "how many of them, though excellent bishops, abbots, clerics, and monks by the standards of the time, practised falsification of documents, (here follows a list of important names) . . . will answer with an unqualified affirmative" the question, "could Lanfranc have been a common forger?"<sup>25</sup> The common purpose of such forgeries was to control the past, specifically to make it appear that certain episcopal sees, especially that of Rome, had from the earliest times enjoyed more powers and prerogatives for which in fact no real evidence existed.<sup>26</sup>

(Continued on page 104)

# The Journey

by Dorothy Clapp Robinson

OVER a loud protest the truck decided to start. Greg Swanson punished his chin with a hard knuckle and scowled at the elderly man in the seat beside him.

"Sure you want to go, Granddad? It will be a rough trip in this old bone shaker. Why don't you wait until someone comes up in a car?"

"I've ridden in worse than this, and over worse roads. I don't mind."

"But—" Greg wanted to say he minded, plenty. The scene with Pauline at the end of the trip would be—well, rugged. It would not ease matters to have one of the family in on it. Why did he have to tag along? Take one guess; but he's not going to flip me, he thought. My mind is made up.

"I promise I'll be good."

Greg came to with a jerk. The twinkle in his grandfather's eyes made him feel guilty, so he spoke harshly.

"Okay. It's you for it." He released the clutch and whirled a cloud of dust about them as the car swung onto the highway. The grandfather, who was Greg, Senior, twisted until he found a semblance of comfort for his body. The truck put-putted along, skirting the town and heading north and west into the desert.

The morning was crisp and clear but with more than a hint of the heat to come. There were low hanging clouds in the extreme southwest. They twinkled, with luck, mean rain. If they followed this spring's pattern they would mean nothing but dust and disappointment.

Town fell behind, and then the farms, and presently they were traveling through a dry and desolate region where only the surfaced road and an occasional car testified to the presence of man. The truck topped a gentle rise. To the left two solitary buttes raised their sentinel heads above the encompassing desert; a desert that was broken only by bare lava boulders and gray-green sage. Ahead the road ran smoothly, undulating with the land, until it was

lost in the distance. Mountains to the north and west etched ragged peaks against a cobalt sky.

"Kinda purty," Greg, Senior, said. "What's pretty?" Greg came back from his private treadmill. Then, after his grandfather's inclusive wave, "It's not bad if you have nothing on your mind but the morning."

The old man's still keen eyes searched his grandson's profile. The jaw was set and tense. He chuckled.

"What's so funny?" Greg demanded.

"Just remembering. Nothing you'd be interested in."

Greg bristled. That sounded like a dismissal, but he did not press the question. He was no more interested in reminiscences than he was in lectures. He had too many real problems to get settled, and the trouble with old people was that they lived in the past and completely ignored present situations. If Pauline would co-operate, they could pull out of this—situation with not too much loss. If she didn't, well—his jaw tightened.



They dipped into a swale, and the air in the cab grew hot, even with the windows down. As they rose again, a breeze coming off the stiff sage made a pretense of cooling them.

"Sure smells good. It is hard to get used to air that is full of soot and fumes."



"Huh." Greg sniffed, and the scent of sage and dry air was not bad.

At the non-committal grunt, Greg, Senior, stole another look at the unrelenting jaw. The boy had good leather in him, if only a way could be found to make it usable.

"Taking seed out?" he asked.

"Yeh, spuds." Suddenly Greg wanted to get this thing in the open. Just to let his grandfather know where he stood. "But I don't know why. I'm not going to be there another year. I have a buyer for the place."

For some minutes the old man did not answer. When he spoke, there was a note of regret in his voice.

"That so? I hadn't heard, or maybe I jest forgot. Seems I recollect you bought my homestead."

"I did—me and the bank. I sank what I got for the service station in it. And all the talking in the world isn't going to make me change my mind."

"No. No, I'm certain of that."

The accelerator hit the floor. The truck leaped to obey. Waves of land approached rapidly and receded just

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"Well," Greg, Senior, chose his words carefully, "I wouldn't go so far as to say that, but life does have its ups and downs. Like this desert—rough in spots."

as fast. The two buttes were left behind, and the mountains to the north took on majesty and color, while the vanguards of clouds hovered above the snowy peaks to the west. The truck labored hard to keep up with its driver.

"You're losing the farm, I take it."

The truck almost reared on its hind wheels with the sudden release of pressure. Greg's glance, turned on his grandfather, held glints of fire.

"No. I am not losing it. I am sick of it. Plenty sick of it. First bugs, then falling markets, then no rain. Next year something else."

"Can't say as I blame you. Going back to the service station, are you?"

"No, I think not." He waited for more questions, but there were none. No questions could be as much of a nuisance as too many. You'd expect Gramp to be interested since he'd taken the place up as a home-stead.

For several miles there was silence  
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in the cab broken only by the whining of the motor and the whipping of the wind. The swales deepened into troughs caused by the cooling and pulling back of the lava crust. Around the brush and in the breaks of the rocks cheat grass and a few hardy flowers made shift to soften the harsh picture. The wheels struck a rough place, and the old man was thrown violently against the handle of the door.

"I'm sorry, Granddad. Are you hurt?"

"Takes more than that to hurt me."

Greg wasn't sure. From the corner of his eye he noticed a blue-veined hand go up and rub the shoulder. Too bad he had come. Yet he showed no signs of weariness except in the lines time had etched in his face. He did seem to be unusually quiet today; as a matter of fact he seemed to be getting a kick out of the desert, the sky, the mountains, and the clouds that were com-

ing nearer. Well, after a lifetime of it a man might get to liking this kind of scenery. Granddad had been lucky. He had taken up land in the valley they were approaching when farming had not been tied up with, well, just everything but farming.

"Kinda depressing, ain't it?"

Greg looked about briefly, surprised that his grandfather would admit the fact. They were in a roughly gouged valley, and there was nothing to be seen in any direction but rocks and more rocks with patches of brush here and there. A jack-rabbit came out of the brush and leaped crazily back and forth before it reached the safety of the brush again.

"You mean this shut-in-can't-see-out business? When can you ever see farther than the end of your nose? All rocks and never an end in sight."

"Well," Greg, Senior, chose his words carefully, "I wouldn't go so far as to say that, but life does have its ups and downs. Like this desert, rough in spots."

"I'm still looking for an up. My downs get deeper all the time."

The truck climbed from the gully. The mountains were hidden by a higher rise ahead, but the interminable gray stretched in all directions. Greg took up the conversation.

"You'd think you'd get a break once in a while. Instead you get this," he waved his arm, "and this," as they dipped into another gully. Hot shadows lay deep, half concealing broken boulders that gave menace to careless drivers. The gully ran on for miles. The climb out from this distance looked impossible.

"Kinda reminds me," Granddad began, but his voice dwindled uncertainly. Presently he began again, "Kinda reminds me of once—every direction there was no way out. That was the time Sarah left me."

"No fooling?" Greg looked suspiciously at his grandfather, but he was deadly serious. "I can't believe it."

"Yep. She up and took the children and left."

Greg's interest quickened. This sounded like a story. "Where did she go?"

Greg's suspicion returned. How come he hadn't heard this story before. "You wouldn't be jabbing me, would you?"

"If you mean am I fooling you,

(Continued on following page)

## THE JOURNEY

(Continued from preceding page)

no. It's family history. Ask your dad."

Well, well. This would bear investigating. His sigh was a little smug. "That's women for you," he remarked, "wise in his knowledge after four years of married life. "But I can't believe that about Grandmother. Why did she leave you?"

Granddad's eyes searched the skyline. "That was a long time ago, Son. I don't seem to remember." He sighed.

There was a quaver in the sigh that brought an unaccountable sting to Greg's eyes. Lovable old guy, even if he was as stubborn as a mule. At least he wasn't lecturing. They went up the grade that turned out to be not so bad when they reached it. An hour later they came to an intersection of four roads, each seeming to go nowhere. Greg turned the truck aside and stopped before a nondescript service station.

"Would you like a drink of water?" he asked.

"Don't mind if I do." Greg, Senior, stepped stiffly from the cab and swung one leg to take out the cramp. Greg handed him a cup, and the hand that raised it to his lips was shaking. Greg pretended not to see. He must have got a bad bruise. Next time he would insist—then he reminded himself that there would be no next time. When he crossed this road again, it would be a one-way journey; that is, if Pauline could be persuaded.

Their stop was brief. Once again they were on their way, and once again the road alternated between sloping up and sloping down. In spite of the spreading clouds the heat was oppressive. Several miles to the left a lone butte, whose top they had seen all morning, was suddenly there before them, and its steep blue slopes broke the eternal grayness.

"Used to stay there overnight," Greg, Senior, said, a lilt of happy remembrance in his voice. "Water was piped down from the top of the butte. Cost me two-bits a head to water my horses."

"How long did it take you to come this far?"

"Driving in we always stayed at the butte all night. Some Frenchman had a way station there. We got home the next afternoon. That

was not much of a road. I remember a place where it went over naked rock. Never knew if we'd get by without a broken spring or spoke, and once I lost a rim from a back wheel. I made dry camp that night."

"You didn't make many trips out those days, did you?"

"Once or twice a year. Sometimes Sarah went along, but mostly she had to stay and do chores and watch the place."

"That reminds me," Greg was having trouble with the truck but under his urging it decided to keep going. "You didn't finish telling me about Grandmother. How old were the kids?"

"Well—let's see." Greg, Senior, wiped his hand across his eyes as if to clear his vision. "Your dad was the oldest. He had just started helping me with the chores—about six, I'd say. All three of them she took and left me in that empty house."

There was nothing like the feel of an empty house.

"But, Granddad, it doesn't make sense. As I remember Grandmother she was a very sweet, mild-tempered woman. I was about nineteen when she passed away. That was about six years ago—"

"Six years, eight months, and twenty-two days."

"But—" there was a loud explosion, and Greg jerked savagely at the wheel, but soon brought the truck to a stop at the side of the road. "Whew," he whistled, "that was close. I have been afraid of that tire all day."

Greg, Senior, watched the quick decisive movements of his grandson's hands, and he liked what he saw. Too, he watched the dust spirals and the indecisive movements of the clouds. A good rain would do a lot to fight discouragement.

Once again they were on their way. Greg explained in detail and with emphasis why he had to get by with such lousy equipment. It was some time before his temper had cooled enough to return to their conversation.

"As I started to say, when this thing popped, I was old enough at the time of Grandmother's death to have formed an opinion of her and I can't imagine her doing such a thing. It must have been something plenty rough to bring such drastic

action. Your memory isn't failing, is it?"

"On some points, maybe. Yes, on some minor points. No, I reckon it wasn't anything big or I would have remembered. Just little things."

"It doesn't add up."

"Little things can add up pretty fast sometimes. She likely got fed up, as you say, and moved out."

Greg was maneuvering the truck up a grade and over a road that was hard on tires and engine. The grandfather smiled to himself again at the way it was made to keep going until they steamed to a stop at the summit. Greg turned the key and sat back.

Earth moved back, ridge upon ridge, preening before the grandeur of far-flung mountains and shadowed canyons. The canyons were real now and not so much snow on the peaks, either, since they were close enough to spot the bare places. There were occasional mirages that meant trees and green acres.

"It is good to be out of that swale so we can see ahead."

"Yes, it's always encouraging to be able to see ahead. You handle that truck pretty well, don't you?"

"Have to. I'd never keep the thing going if I couldn't." A sudden thought came to him. "Are you trying to tell me something, Granddad?"

"What about? Oh, you mean Sarah? Honestly, I don't remember."

"No, I didn't mean Sarah, but since you have mentioned her why don't you come clean? You are hiding something. She wasn't the kind to let little things get her down."

"But we never had trouble over big things. Now the year we had the fire—"

"I remember about that. Dad was about ten or eleven and went into the granary or stable or some place for his saddle. He loves to tell about that."

"That's the time. The saddle was about the only thing we saved. The fire took everything—house, furniture, barns, and about fifty acres of grain. Took us ten years to get another house. A decent one I mean."

"And how did Grandmother take that?"

"Never batted an eye. Cooked in a tent all the first summer. Then

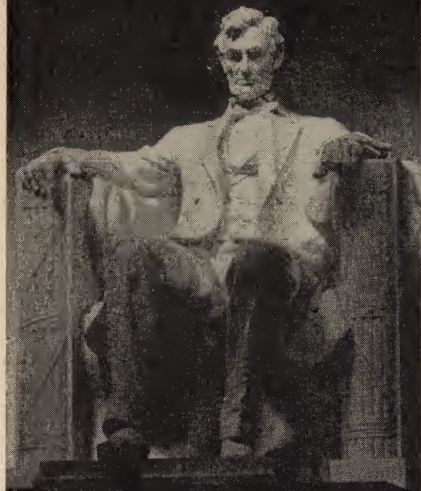
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THE IMPROVEMENT ERA



# TURNING TIDES

by John Sherman Walker



"...elected by his countrymen to the highest office they could bestow—as the President of the United States."

THERE was a pious man of ancient times, who, though he was burdened during his lifetime with a load of woes and tribulations which seemed well-nigh unendurable for mortal to bear, nevertheless faithfully adhered to his belief in the ultimate good of all things.

During all the vicissitudes through which he passed, he did not blaspheme nor blame anyone but himself for the afflictions and griefs which beset him, though he could not understand why such calamities should fall upon him, who had been diligent in his duties and faithful in his prayers.

When he was stricken with a terrible malady, he did not complain that fate was against him; he accepted the fact as a test of his faith. He did not spend his time lamenting the unexplainable contingencies which were continually arising to thwart his endeavors. He looked upon these occurrences as inevitable and necessary trials to endure and overcome for the strengthening of his character.

When he, the kindest of fathers, was bereft of all his children, he did not berate God for depriving him of his loved ones. Even as he grieved for them—wondering why such multiple miseries should be heaped upon him—he continued to offer up his prayers, firm in the faith that eventually all of these misfortunes must, somehow, be for the best.

His steadfast convictions—that all of his sufferings were for the benefit of his unworthy soul—are memorably recorded in sacred script, in his conversation with three old friends, wherein he stoutly maintains that it is because of his own ignorance that he cannot fathom the divine plans of Jehovah; but surely those designs are right; and it is his duty to conform to the pattern of life laid out for his eternal salvation.

There is a satisfying ending to this biblical story—for at last the man's overflowing measure of misfortune and misery trickles out; and the days of his great trial come to an end.

Seven sturdy sons and three beautiful daughters bless his new marriage. He sees his hopes realized, and his former wealth is restored to him. He lives to the exceeding old age of one-hundred-and-forty years; and dies, prosperous, contented—the most important man in his country.

You will find that inspiring story, in its classic completeness, in the book of Job.

COUNTERPARTS of character, similar chains of circumstance recur through the centuries, as though to impress upon succeeding generations certain basic truths concerning human lives.

In his historic time there was a modern-day "man of sorrows"—not as well off as Job, to begin with—for he was born poor, homely, and of very humble parentage.

Worthy, God-fearing man that he was, he was plagued through his days with a series of heartbreaking struggles and setbacks that would have sealed the fate of an ordinary man. He was an extraordinary man, but from the first he seemed destined to defeat.

Yet, in his darkest moments, he did not revile the powers that be for his predicament; nor censure his fellow man for his failures.

His first lesson of how elusive success is and how bitter is the first taste of failure came to this young man at the age of twenty-two, when he invested seven years' hard savings in partnership in a crossroads country store in the midwest—and lost every penny of it, when his partner was forced into bankruptcy through mismanagement and costly mistakes in merchandising.

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# "Why Advertising?"\*

THERE'S no question about it. Advertising makes a magazine more interesting, more colorful, and more attractively priced.

Today, after thirty-three years of publishing and ad-less domestic edition, *Reader's Digest* officials share this opinion. That's why the *Digest* will open its pages to a limited volume of advertising (32 pages) starting with its April issue.

For some years now *Digest* executives have kept close tabs on the progress of their twenty-nine international editions which carry advertising. They have seen these editions grow with a sparkle not associated with the text-dominated domestic edition. There has been high reader approval of advertising around the world. And circulation of some of these editions has increased slightly faster than US distribution.

This is the pattern that helped *Digest* officials make their decision. The decision was hastened along last August when it became clear that the publication faced a deficit because of the all-too-familiar bugaboo—rising costs. DeWitt Wallace, founder and owner (along with Mrs. Wallace), explains:

"Although the *Digest's* circulation is the largest in its history, over ten million in US alone, costs have reached the point where a deficit is faced in the magazine's operation unless new revenue is found.

"Everything else has risen in price, but the *Digest* still sells for 25 cents as it did 33 years ago. It contained originally about one-third as many pages as at present.

"A poll of readers indicated an overwhelming preference for the inclusion of advertising rather than an increase in the price of the magazine."

The *Digest* research director, John F. Maloney, told *Printers' Ink* the poll was made because the editors were concerned about how the readers might react. Seven years ago the *Digest* was faced with the same decision in Canada.

Mr. Maloney said a personal-interview survey by Canadian *Facts* at that time showed that eighty percent of the readers would prefer the magazine with ads at its regular price (25 cents) rather than no ads and

a price hike to 35 cents. The record indicates that the other 20 percent of the readers have accepted advertising. "Canadian circulation," Mr. Maloney continued, "increased at a slightly greater rate than US circulation during the past seven years. Both countries had practically the same degree of penetration to start with."

How would US readers react? Here's how Mr. Maloney describes the research leading up to the decision:

"National Research Services interviewed a representative sample of readers in August. They left with the readers specially prepared masked copies of the current Canadian issue containing advertisements and the ad-less US issue. Next day they returned and asked the readers which magazine they preferred—the one with the advertisements at 25 cents or the other one without ads at 35 cents; 81 percent preferred the 25-cent magazine with advertisements.

"At the same time Canadian *Facts* sought out 120 subscribers who had moved from the US to Canada during the past 12 months. Their US subscriptions were now being serviced with Canadian copies. While almost all these subscribers had no foreknowledge when they came to Canada of the difference in the two editions, four out of five said they preferred the Canadian magazine at the \$3.00 a year rate to paying \$4.00 a year for the *Digest* without advertising.

"Another group of long-time Canadian readers was then interviewed in four cities across Canada. They were asked, 'Would you rather pay 35 cents a copy for the *Reader's Digest*, or would you prefer the *Digest* to continue with ads in it at 25 cents a copy?' The answers came back 78.6 percent in favor of ads at the 25-cent price."

Mr. Maloney emphasized to *Printers' Ink* that the *Digest's* successful experience in its twenty-eight other foreign editions indicates high reader approval. All but one of these editions carried advertising from the start. The British edition carried no ads from 1938 till April 1950. Since advertising got under way in Great Britain, circulation has climbed from 370,000 to 1,050,000.

\*Taken from an article, "Why The Digest Is Taking Ads," *Printers' Ink*, November 12, 1954. Used by permission.





She saw Jack at the barn working on a torn saddle strap.

## Someone to Lean on

by Irma F. Schaefer

**J**ANET had just taken the cherry pies out of the oven when the sound came. The long, mournful wail of the train down at the junction. She rarely heard it anymore, but when she and Jack, newly married, had come here, it had mocked her.

Jack had come to her one day only four months after their wedding and taken her hand in his and squeezed it and said, "Honey, Dad's after me again to take over the farm—I've got to tell him one way or the other today. Doc says the next attack will take him, sure."

His blue eyes had been anxious—worried about his father and mother, FEBRUARY 1955

afraid she would refuse, yet wanting to please them all, especially her.

She'd squeezed his hand back and smiled into his eyes and said, "Whatever you decide is all right with me." And meant it.

"You're sure?" Already the relief was beginning to soften the tenseness in his face.

"Sure."

After three years you grow accustomed to many things. Unmodern, high-ceilinged, drafty rooms, cold mornings when snow isolated you, hot mornings when heat sapped your strength and all of them when there were a million chores to do.

Days when Mother Taylor was fretful and sorry for herself, missing her husband, berating her widowed state. Days that tried your patience to the breaking point, when you knew your mother-in-law wasn't the sweet, old-fashioned person you usually thought her.

And you thought of air-conditioned movies and dances on roof gardens and swimming at the beach and most of all, nice, fat, *reliable* pay checks! It was hard to make money on a small farm—hard for Jack, at any rate. He wasn't cut out to be a farmer—he'd fitted too well into city life—*her* life!

She turned on the radio now, and the music lifted her spirits a little—next Christmas maybe they could get a TV set. She saw Jack at the barn working on a torn saddle strap. Impulsively, she pulled off her apron and ran out to the barn.

Jack, Jack, she wanted to cry, take me away from here before it's too late—before all our love is gone, and we're old and cross like your mom!

"Hi!"

"Hi, yourself—what've you been doing?"

"Making pies. Jack—do you ever get lonesome, oh, not for people exactly—for things?"

He grinned at her indulgently. "What kind of things?"

"Oh, I don't know—silly hats, a new frilly blouse—"

He laughed. "Hardly—I'd look pretty silly in a blouse—don't you think?"

She laughed, too, a bit ruefully. "Oh, you know what I mean."

"Sure, I know. And I been thinking, too—we'll have a couple of days in town soon. Mrs. Cary can stay with Mom—do us both good, a kind of second honeymoon."

"Darling—you're not kidding—you mean it?" Trips to town were usually such hurried affairs, no real fun at all.

He drew her to him and kissed her. "Word of honor."

**A** WEEK later they were on their way back to the farm. Janet had on a new flannel suit, gray, with a pink blouse and a frivolous pink hat. Her cheeks were pink, too, and her eyes sort of danced.

Jack kept casting anxious glances at her. She was *too* gay—it wasn't natural.

(Concluded on page 111)



The washout of flume number three during 1918.

EVER SINCE the late Ammon Tenney discovered the picturesque little valley of Woodruff on the banks of the Little Colorado in Arizona in 1876, that particular place has been in a constant stage of pioneering. Will it always be so?—is the common question.

The ordinary observer would undoubtedly answer yes. However, if the reply came from one whose childhood had been spent in the valley, we might hear a smothered sigh, but the reply would be a clear and sure—

no, for in very deed our childhood was obsessed with the one determination of reclaiming that special piece of the great southwest, "that it might blossom as the rose."

It was in the early spring of that eventful year when Ammon Tenney, an LDS scout of pioneer days in Arizona, came riding into Sunset\* to tell with enthusiasm of the wonderful location for a settlement which he had

\*Sunset was located very near to the present site of Winslow. Lot Smith was captain of the group of colonizers who made the camp. They immediately organized themselves into what was known as the "United Order," according to Brigham Young's instructions. This order lasted for seven years, with Levi M. Savage as bishop. Lot Smith was sustained as president of the Little Colorado Stake of Zion. The stake was composed of some four new settlements including Sunset.



Map of Arizona, showing the location of Woodruff.

## Damming the Little Colorado

by Ruth Savage Hilton

just found while on a reconnoitering trip up the river.

"We have discovered a site with most marvelous possibilities," Brother Tenney declared, "a real little Eden."

The townsite thus referred to is a small valley which nestles at the base of a huge volcanic neck known as the "Butte." This mass of black rock makes a conical-shaped mountain rising about four hundred feet from the valley floor. Two smaller buttes, forming the basin for a clear, small lake, bound its eastern side while the Little Colorado River skirts the entire western line. At the point where this river makes a swirling



Flume number one as it appeared in 1917.





Many a pleasant day was spent fishing below the old dam.

crook and passes from rocky canyon walls to high, concave banks of red clay was the most wonderful dam site that anyone could possibly ask for, according to the pioneer, Brother Tenney.

The old scout declared with animation, "Why—just a bit of brush and a few scrapers of dirt placed at that sharp bend in the river—about one mile south of the Butte—and the thing is done."

The inhabitants of Sunset were among those called by President Brigham Young to what was known as the Arizona Mission. Their specific assignment was to colonize the Little Colorado district. To the end that this task might be accomplished became the life of these pioneers. It represented their hope, their faith, the future of their children. Hence it required very little persuasion to induce about a dozen families to move up the river to Ammon Tenney's new project. Cedars were cut from the surrounding hills and dragged to the river, dirt pulled in by the scraper method, and by late June water was on the fertile soil.

This dam proved to be only the beginning. These thrifty, God-fearing pioneers were entirely unacquainted with the treacherous, turbulent, stream which they presumed to harness. The rains came in early August changing their clear, small stream into a raging torrent of reddish billows. The Zuni Wash joined both Showlow and Silver creeks, and all combined to swell the waters of

the ferocious river. This flood carried that first dam away as if it were a single log.

This catastrophe changed the river bed, leaving the dam site widened and enlarged many times. Then began that long struggle with rain, wind, and rock which makes the history of Woodruff. I was about twelve years old when they told me that the mass of rock, timber, and earth which served as our dam was the thirteenth one put at or near that particular site by a mere handful of people who must wrest their living from the soil as they struggled with irrigation's problems. At no time did our population exceed twenty families, and there was no federal aid for reclamation projects in those days. This thirteenth dam had withstood so many floods and had cost so much more than any previous one, that I recall having a feeling of its stability which sensation no doubt was reflected from the adult folk of our town.

However, the crash had only been postponed. That very fall a rider, breathless and dusty, came hurriedly into town. We listened as he warned our parents of imminent danger. The Lyman Reservoir—located above us on the same river—swollen for days beyond capacity, had broken. Shrilly he cried, frightening us most to death, "It isn't a flood that's a comin'—it's an ocean."

That night with its blackness and drenching rain will never be forgotten. It is easy still to vision the grim

determination written on every face as all eatables and grain were stored in the second story of granaries. Our rugs, furniture, and the like were raised onto boxes. Then at last the youngsters, bedding, and provisions were loaded into the old farm wagon, and away to the hills. Still it rained more and more.

Morning showed a rather dampened community camping on the heights. The sun came out gloriously. We children laughed. The men and women looked grave. Water was running down the narrow, beaten streets. Cellars were full of the reddish flood. Then came the reeking, swaying crash; the dam gave way. Everyone, young and old, stood on the river bank watching slide after slide our dam washed downstream by angry waters. Great rock boulders lunged, rolled, and sank. The mass of logs fastened together which we called the "apron" was tossed aside as a plaything. The waters receded from town to the now deepened river bed. That night we slept in the good old rock house—at home.

Undaunted, the assembled community vowed to rebuild quickly and stronger than ever before. "We are going to build of solid rock and concrete," I heard my father say; however, no rock bottom could be found to tie to, hence a huge rock pier was built on each side of the stream proper. The men blasted out the ledge to make a rock floor for them to stand

(Concluded on page 98)

# EARLY RECORDS in ENGLAND

by Stanley Kimball

To Her Majesty's Justices of the Peace for the County Palatine of Lancaster.

*I Arthur Burrows of Preston in the said County Shopkeeper*

do hereby certify that a *Building situated at the bottom of Graystock Yard and known by the name of the Cock Pit*

situate in \_\_\_\_\_ in the said County,

is forthwith to be used

as a place of Religious Worship by an Assembly or Congregation of

Protestant Dissenters, of the Denomination of *Later-day Saints*

and I do hereby request you to register and record the same

according to the provisions of an Act passed in the 52nd Year of the

Reign of His late Majesty King George the Third, intituled "An Act to

repeal certain Acts relating to Religious Worship and Assemblies, and

persons teaching or preaching therein."

And I hereby request a Certificate thereof.

Witness my hand, this *fourth* day of *January* in the Year of our Lord 1838.

*Arthur Burrows*

*One of the Trustees of the said Chapel or Building*

HAT may prove to be the oldest document pertaining to the restored gospel in Europe and certainly one of the

earliest records referring to the Church in the latter days came to light in the following manner:

While working as a missionary in Preston, Lancashire County, England, I had access to the Lancashire County Record office and was able to unearth this document among the court records of Her Majesty's (Queen Victoria) Justices of the Peace. It reads as follows:

To Her Majesty's Justices of the Peace for the County Palatine of Lancaster. I Arthur Burrows of Preston in the said county shopkeeper—do hereby certify that a Building situated at the bottom of Graystock Yard and known by the name of the Cock Pit—in the said County, which said Building—is forthwith to be used as a place of Religious Worship by an Assembly or Congregation of Protestant Dissenters, of the Denomination of Later-day Saints and I do hereby request you to register and record the same according to the provisions of an Act passed in the 52nd Year of the Reign of His late

Majesty King George the Third, intituled [sic.] "An Act to repeal certain Acts relating to Religious Worship and Assemblies, and persons teaching or preaching therein."

And I hereby request a Certificate thereof.

Witness my hand, this fourth day of January in the Year of our Lord 1838

Witness  
Proctor Walker

Arthur Burrows  
One of the Trustees of the said Chapel or Building

Research regarding Arthur Burrows has not yielded much. As the document reads, he was a shopkeeper in Preston, England, and one of the trustees of our chapel. On page 159 in *The Life of Heber C. Kimball* by Orson F. Whitney, 1945 edition, we find this mention:

The effect of the gospel of Jesus Christ now began to be apparent, not only in the hearts of believers, but likewise in the hearts of those who rejected it. Our meetings in Preston being disturbed by the Methodist ministers, we got our hall licensed and two gentlemen named Joseph Brown and Arthur Burrows, who were policemen, proffered their services to preserve the peace and protect us from any further disturbance;

which they continued to do as long as we stayed in that land.

The same source also informs us that Arthur Burrows became a close friend of William Clayton, the author of "Come, Come Ye Saints" and was ordained a deacon in the Preston Branch. (Page 197.)

Preston, England, was the first place, outside of the USA and Canada, to hear the restored gospel. In June of 1837 my great-grandfather, Heber C. Kimball, was called by the Prophet Joseph Smith to go to Great Britain with the gospel. Grandfather and six others docked at Liverpool, England. In compliance with "the direction of the Spirit" they took coach to Preston—thirty miles to the north. The following Sabbath, July 23, 1837, ten years and a day before the Pioneers entered the Salt Lake Valley, Heber C. Kimball preached the first sermon of the restored gospel outside of North America.

The rapid growth of the Church necessitated the engagement of a large regular place for meetings. They secured the "Cock Pit" mentioned in the above document. As its name indicates, it was generally used for sports. The first meeting was held there Sunday, September 3, 1837, and this building was used at least until April conference of 1840. At this session the majority of the Twelve Apostles met in general conference in this building.

The date of the above document is less than six months from the date that the missionaries docked at Liverpool (July 20, 1837). Heber C. Kimball's Journal, the chief record for the first nine months of the Church in England, hints of no earlier documents pertaining to the Church save his own license to preach. This license was taken out October 28, 1837, but the Church is not mentioned at all. It is not without good evidence that the first document pertaining to the Church in England and Europe, we believe, has been found.

THE IMPROVEMENT ERA



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"70" DIESEL**



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The new "70" Diesel is available with all the time- and labor-saving features of the regular "70," including Power Steering, "live" Powr-Trol, "live" power shaft, and 3-point hitch.

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Diesel will put you on top of your job and save you money every step of the way.



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## DAMMING THE LITTLE COLORADO

(Concluded from page 95)

on. The dam itself was dovetailed into these piers.

That entire winter saw every man and boy of our little town on the job. We youngsters rather enjoyed it. When school was out, we would run to the dam. Sunday afternoons we would walk to the dam. Moonlight nights we held parties on its rock quarries, and had "Hard Time Dances." Thus we grew to know much of the handling and working of rock derricks, cables, and pulleys, giant powder and blasting, as well as the use of Portland cement.

Spring came; the dam was not completed, but far enough along that everyone felt reasonably safe. In an ordinary river it might have been, but not in the Little Colorado. The melting snows of early May came down the mountainsides in splashing, gnashing glee. They dug under our dam and tumbled it away. It was Sunday morning. The entire community stood on the bank gazing at the great new gap in the river. Both rock piers stood alone, erect, and unimpaired, as if to remind us of what had been. There was little said, no call for noise; silent tears slid down more than one swarthy face.

The townspeople were now thoroughly discouraged, but any thought of giving up the project was never voiced. The fact is, many grimly set their lips and said, "I reckon it'll prove a blessing."

When and how to rebuild became the ever constant question. Many men went off for work to obtain the ordinary necessities. So time dragged on, and it was some fifteen months before any new plans were matured. These plans called for a solid rock and concrete dam four miles above the old one. Even here, rock bottom was out of the question, but the Little Colorado could be left out; in fact the only way to succeed was to let it go its unconquered way, carrying away the heartaches and back-breaking tasks of many years. Yes, we would dam the river by damming its tributary, the Silver Creek, whose junction was more than four miles above the old dam.

To get water from Silver Creek would necessitate the construction of a Big Ditch the entire four miles, most of the way through solid rock. It was possible, but to a mere handful

of people already reduced to bare living it seemed a gigantic task; however, work began, and Community Day was celebrated at the *new dam site*. We children played hide-and-seek among the rocks. Men looked grave and tired. Some of the women sang while others wept. Then the entire group joined in united hymns and prayers—and the work started off with the first blast as giant sticks of powder were exploded at the rock quarry.

The men chiseled the great ditch through solid rock after the dam was completed. Then when they met the canyon walls, two siphons were laid beneath the river, while in other places great flumes were strapped to canyon walls that the precious stream might be guarded and guided on its precarious way from dam to town.

Some days nine able-bodied men, assisted by a few boys, would comprise the working force. Another day there might be fourteen or even fifteen; and on still another day, no one would be there, for the settler must find the wherewithal to feed and clothe the family from somewhere while his valley home waited for water to make it "blossom as the rose."

Often the weary worker lingered to fish that he might literally take home his supper. And if the day chanced to afford a long summer twilight, he might meet his wife and the children, his friends with their wives and children, at the old "Fishin' Hole" where picnic supper would be served and his faith would be renewed, his laughter become sweeter, and his friendships stronger.

It required six years to complete this last project. The first year we hauled water in barrels to our trees, then one by one this was given up. First the shade trees (poplars), then vineyards and shrubs, lastly the fruit trees became dry. Finally there remained but one green spot in the entire valley, a small portion of our own front lawn. Nothing could induce my mother to give up this loved spot. She would line us—the little children—up in a sort of bucket parade from barrel to lawn. Here daily we passed the priceless liquid from hand to hand that this precious bit of verdure might not choke to death.

Mother's effort seems almost heroic now as I recall that the grim reaper

called her home, in June 1916, and soon that bit of lawn had perished.

At last—the great day in 1918—water was in town again! The long years were over. We had grown from boys and girls to men and women. Our schooling had suffered, more or less, but our faith in life, in persistent endeavor, in the virtue of hope, in the glory of the future was immeasurably heightened. We were married; many of us had moved to distant parts; but all heard the news and joined in the glad "Hurrah!"—or was it a shout of "Hosanna?"

"A stable water supply was available for Woodruff."

"Does it pay, such persistence?" I hear you ask. My answer is to point to the beautiful, contented old age which came to my father, Levi M. Savage. He lived to enjoy his eighty-fifth year, still straight and swift of movement, exemplifying that type of man that has ever pioneered our great West. For almost thirty years he was bishop of Woodruff. His release came shortly after the Big Ditch was completed.

He makes one of the most glorious pictures of my memory as I recall the last year of his life—full of hope, joyous as youth knows how to be, and ever whistling as he milked his cows or went his nightly round, lantern in hand, to make sure that all was well on the premises.

Ask him that question, "Does it pay?" and he would surely answer, "Pshaw, folks, it doesn't matter so much what you do or where you live, it's how you do it."

---

## Turning Tides

(Continued from page 91)

A second partnership, entered into after two years' struggle to accumulate another stake, was more disastrous than his first ill-starred venture. His intemperate new partner frittered away the profits in a short time, plunging them both into a deep pool of indebtedness.

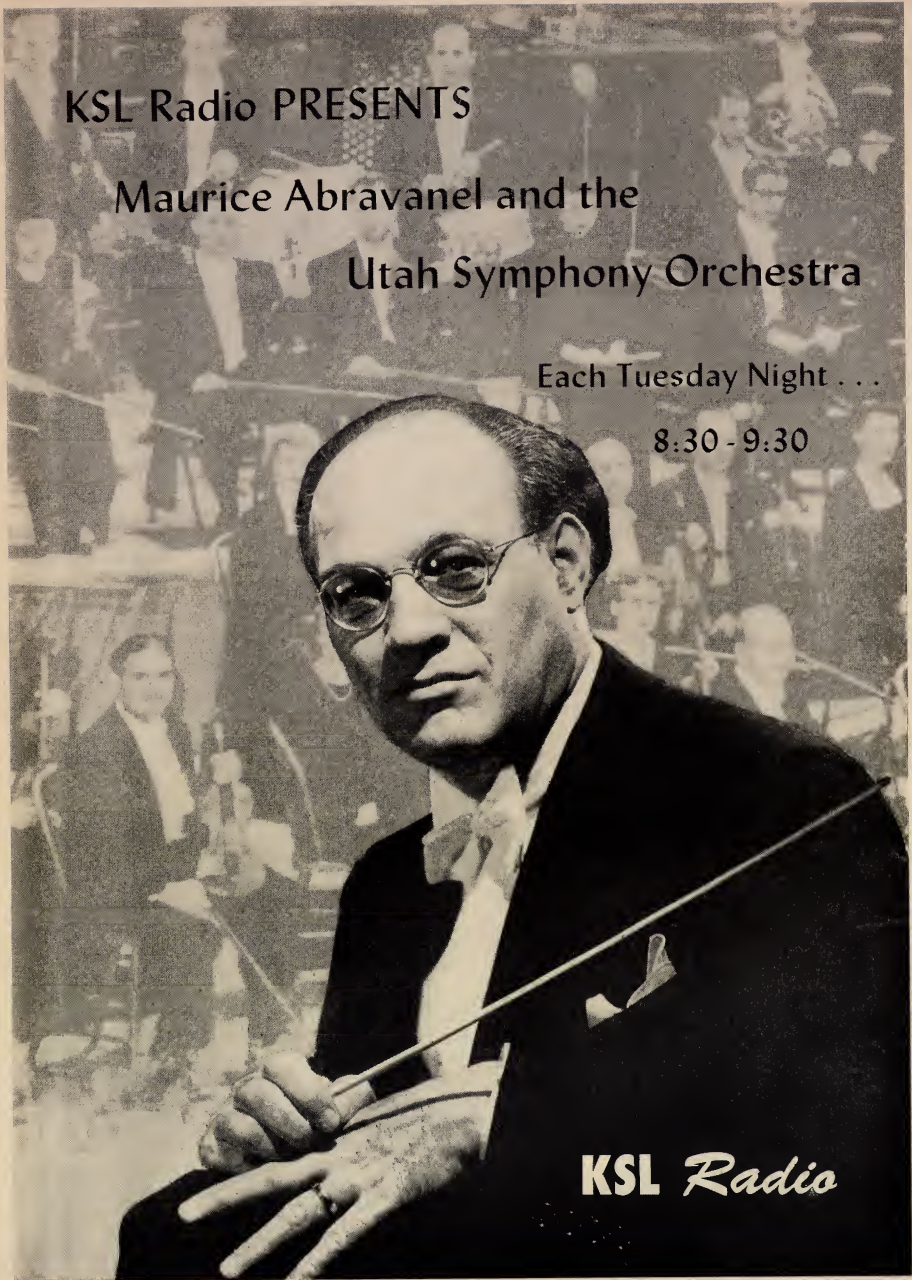
Seeking to keep afloat, the partners, in desperation agreed to sell out, and accepted terms from a purchaser, whose unscrupulous dealings entirely finished them.

The purchaser failed to make his payment at the year's end, sold the entire stock of goods, took the receipts,

(Concluded on page 100)

THE IMPROVEMENT ERA





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## Turning Tides

(Concluded from page 98)

and vanished. Shortly afterward, the partner died, leaving the young man saddled with the debts of both.

Now, his savings swept away a second time, facing obligations that seemed insurmountable, the young man could only grit his teeth and, through many miserable years, slave and save every cent not needed for actual survival toward liquidating the debt—for he refused to go into bankruptcy. He was thirty-nine years old when he had paid off the last dollar of that indebtedness.

Through it all friends remembered this fine principled "failure," and, hoping to turn his true talents and unquestioned integrity to purpose, secured his election to Congress. But his two short sessions there were not satisfactory. His constituents did not return him to office.

Those determined to help him were instrumental, nine years later, in placing him directly in line for nomination to the United States Senate. His victory was conceded—but at the last moment a party split forced him to yield to a friendly opponent.

In a second attempt to gain the senatorship, two years later, he fell ignobly under the suave assault of his opponent, a silver-tongued orator who belittled the lanky, ill-clad candidate into overwhelming defeat.

Admittedly now, he was a political outcast, a total failure at fifty years of age, who, in thirty unrewarding years had been unable to gain a lasting personal victory.

Or had the cumulative outflow of the years of his hapless life been building up for one tremendous sweep-back to the shores of success?

History answers the question.

Two years after that last and disastrous defeat, this man of many failures came into his right—elected by his countrymen to the highest office they could bestow—as the President of the United States. His name was Abraham Lincoln.

It matters not if the man be rich or poor, of noble birth or lowly; if the fundamental virtues of faith, hope, charity, and love are earnestly practised by him—regardless of the multitude of misfortunes that misuse him—he will sometime see a turning tide in the turbulent flow of life which will carry him on to final triumph.

THE IMPROVEMENT ERA





# He helps teachers in 54,000 classrooms

Radio was barely out of the earphone stage 26 years ago when a new program was beamed from a San Francisco studio. It featured a string trio and was based on the idea that good music, when clearly understood, could entertain and teach, too. Actually, only 72 Western schools had radio sets then, but with that performance the Standard School Broadcast was "on the air."



Today, when Conductor Carmen Dragon lifts his baton, it's "time for the Standard School Broadcast" in over 54,000 classrooms through the West, Alaska and Hawaii. Counting children, teachers and home listeners, the program reaches a weekly audience of nearly 1½ million. That string trio has grown to a symphonic orchestra with a dramatic cast, choral group and guest vocal and instrumental artists. Selections range the musical alphabet from symphony to jazz. Each year's course follows a carefully planned outline published in a manual sup-

plied to teachers by Standard to serve as a guide in blending music-enjoyment with subjects like art, literature, social studies. Now in its 27th year, the Standard School Broadcast is radio's oldest education program, heard today over more than 100 stations. Its goal is to help Western children gain an absorbing new interest in the world's good music, and —through music—a broader knowledge and understanding of the world around them.

**Listen to the Standard School Broadcast every Thursday. Check your newspaper radio log for the time and station.**

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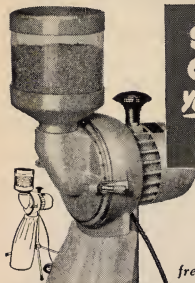
**M**ORE and more plants, offices, schools, restaurants and hospitals are cutting towel waste and towel costs with Mosinee Turn-Towls. Quality produced, high-absorbent. Turn-Towls cost less because one sheet, instead of many, dries soaking-wet hands. Turn-Towel dispenser, with "push button" control, has proved it will cut towel consumption in half.

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## THESE TIMES

(Concluded from page 67)

among these are life, liberty, and the pursuit of happiness."

If there is such a better creed, its formulation is the need of the hour. Unless political faith expresses our deep, fundamental religious strength, we may well lack conviction and either show hysteria, prove to be fearful, or relax into "piecemeal conquest." The basic

condition for "coexistence" is the same as the basic condition for existence. It is faith. Faith has to be stronger than fear or love of peace, and lead to intelligent action.

"Now faith is the substance of things hoped for, the evidence of things not seen.

"For by it the elders obtained a good report." (Hebrews 11:1-2.)

## Of all there is to know . . .

*Richard L. Evans*

**D**ESPITE the misuse men have made of many things, the past century or so has been one of profound unfolding of truth. The mind of man has been permitted by the Almighty to penetrate what to us have heretofore been unknown realms. And because we have learned a little of what happens, and a little of why, we may make the mistake of supposing that we know much more than we know. Having learned a little of the laws of nature, having learned a little of the infinite forces of the universe, we would well remember always that we are but the discoverers, we are but the users, and not the creators of all that we consider to be ours. We may, for example, prescribe specific remedies, but the actual healing process is in hands higher than ours. We may plow and plant and nourish, but the growing process is in hands higher than ours—and the ultimate answers are still beyond us. Actually it would seem that we are little better able, if at all, to answer some of the compelling questions that the Lord God asked of Job so many centuries ago, when he spake to him out of the whirlwind and said: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy? . . . Hast thou entered into the springs of the sea? . . . Have the gates of death been opened unto thee? . . . Hast thou perceived the breadth of the earth? declare if thou knowest it all. . . . Who hath put wisdom in the inward parts? or who hath given understanding to the heart? . . . Who provideth for the raven his food? . . . Gavest thou the goody wings unto the peacocks? . . . Hast thou give the horse strength? . . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south? . . . Doth the eagle mount up at thy command?" The greater our knowledge the more we must realize how little we know of all there is to know; and the greater should be our faith in all the "unseen" realities, and the greater our humility before him who holds us and all else in his hands.\*

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
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\*Job 38:4, 7, 16, 17, 18, 36, 41; 39:13, 19, 26, 27.  
\*Revised.



# Progress Report



Your Gas Company, continuing its accelerated program during 1954, brought natural gas to approximately 11,000 additional resident customers. This increased the total customers we serve as of January 1, 1955 to about 115,000.

Entering its twenty-sixth year, Mountain Fuel Supply Company is steadily increasing its scope of operation in the intermountain west.

Acceleration is occurring all along the line — in exploration, in number of wells drilled, in new construction, in increased taxes and payroll, all of which is contributing toward community and state advancement.

Ours is a long-range program, the ever-increasing objective of which is to continue to meet the needs of the area we serve.

The Company's proved gas reserves are more than five times as great as the gas reserves in 1929 although since that time, the number of customers has increased more than six times. In 1929, customers served totaled approximately 18,000 as compared with today's total of 115,000. All residence requirements in the area have been met and in addition, the Company has supplied substantial amounts of gas to industrial users and others.

In this fast-growing area our constant aim is to fully satisfy all demands for our service as soon as possible.



## MOUNTAIN FUEL SUPPLY COMPANY

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**PROVIDES LASTING ENERGY  
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Same famous family as Carnation Milk

## CONTROLLING THE PAST

(Continued from page 87)

The zealous Thomas Comber finds that in the official editions of the Councils as in Baronius "there is such adding and expunging, such altering and disguising things in the Body of the Councils, and such excusing, falsifying, and shuffling in

the Notes, that a Judicious Reader will soon perceive these Venerable Records . . . do not favor them. But these Corruptions are carried on with such Confidence and Cunning, that an unexperienced and unwary Student, may be imposed on by this

(Continued on page 106)

## *The faith within us . . .*

*Richard L. Evans*

**M**AY we look further for a moment at a conclusion already arrived at: that every man has more faith within himself than he sometimes supposes—not only faith in tangible and touchable factors and forces, but faith also in the unseen, untouchable intangibles, and in the eternal future. It was meant that men should live in part by faith; and even the cynic has more faith than he himself sometimes supposes. One evidence of our faith is that all of us do some planning, for the future. We do not, not any of us, do all our living altogether in the present or the past; and any thought for the future carries with it an element of faith. Another evidence is the inherent awareness within us of our own enduring identity, of the perpetuation of personality by which we are and always shall be distinguishable from all others. The evidence is within and all around us: We cannot imagine ourselves as being nothing. We cannot imagine ourselves as being anything except ourselves. All the yearnings we have, all the awareness within, all the reason, law, and order—our intelligence, talents, personality, character, and all the intimations of immortality within us—all give evidence, assurance, certainty, of the eternal plan and purpose of Him who made us in his image. And this faith inborn within us was placed there for a purpose: to help to give us an awareness of whence we came, and why we're here, and what we can become. And all the unessential things with which we sometimes so much load our lives, the fineries and fashions, the elaborate equipment of comfort and convenience, the many things which most men have never known, could all be missing, and still life would be meaningful beyond measure because the things that matter most, our lives, our loved ones, continue always and forever. It is this faith which is in fact, "the substance of things hoped for, the evidence of things not seen";<sup>1</sup> it is this faith that sustains us in our failures and frustrations, in discouragement, in sorrow and sickness; it is this faith that assures us of the love and wisdom and fairness and justice of a loving Father, whose purpose is to bring to pass our happiness and peace and everlasting progress. It is this faith that gives us patience to wait for the ultimate, unseen answers. Thank God for faith which grows to greater faith, for faith by which men can and do endure in faithfulness and faith.

*"The Spoken Word"* FROM TEMPLE SQUARE  
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<sup>1</sup>Hebrews 11:1.



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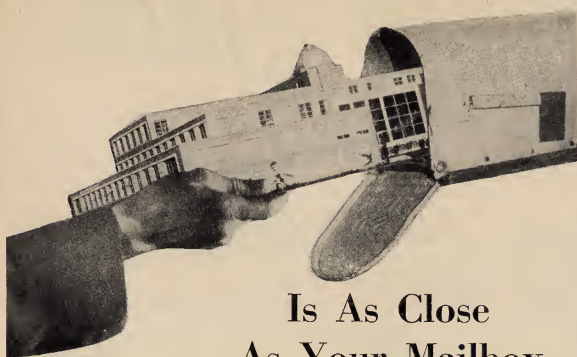
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## Brigham Young University

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## Controlling the Past

(Continued from page 104)  
specious show of Venerable Antiquity."<sup>27</sup>

Now in such matters the general public shows no inclination to be either experienced or wary; even so, any faint stirrings of a critical spirit have been anticipated and forestalled by ample professional restrictions and taboos. On the whole the controlling of the past with the most reliable of all human traits, mental inertia, as its chief ally has been a strangely easy business. There is, as we have pointed out elsewhere, no such thing as a clever forgery—and there does not need to be, for while no forgery can succeed without public approval, no forgery (as the clumsy Piltdown hoax has proved) can fail if it has that approval. And public approval is as sure a thing as the mass ignorance and laziness that guarantee it.

A famous letter written by Innocent I of Rome to the Bishop of Gubbio in 416 provides a commentary on this theme, which is all the more enlightening for being unintentional. The pope is deploring the fact that the church of Gubbio (actually within the metropolitan authority of Rome) observes different rites for the mass from those found at Rome: "Where everyone feels free to observe not what comes by tradition, but whatever seems good to him," writes the Bishop of Rome, "we see established observances and ways of celebrating of diverse nature, depending on the location of the churches. The result is a scandal for the people who, not knowing that the traditions have been altered by human presumption, think either that the Churches are not in agreement with each other, or that the Apostles established contradictory things."<sup>28</sup>

Whatever usage they find, the people naturally attribute to the Apostles. Why not?—are they not instructed to do so? How can they be expected to know "that the ancient traditions have been altered by human presumption"? On the ignorance and complacency of the general public the religious innovator can always rely. Sometimes, however, the public itself forces the scholars to go farther than they want to. This is especially so in the case of church history, where the demand for immediate and definite answers is constant and pressing. What is the poor

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researcher to do? "The sources were very scarce and fragmentary," writes Linton of the great days of "scientific" scholarship in the field, "in order to derive any definite information at all from them, it was necessary to interpret these sources and to fill them out. . . . From the very nature of the thing the passages were read with modern eyes."<sup>29</sup> The public could only be satisfied at the price of controlling the past.

b. *Censorship:* But forgery is a risky business. Much more safe and dignified, and equally effective, is the office of the censor. When the Septuagint was accepted by the Jews as the official text of the Old Testament it was declared to have been revealed from heaven, and all competing texts were officially destroyed. But later when "the Hebrew text was fixed again from old manuscripts rescued from the temple of Jerusalem," the Septuagint was found to disagree with this miraculous discovery and accordingly "was declared to be the work of Satan." So carefully was the order for its destruction carried out that "with the exception of . . . two little bits of papyrus with fragments of a few verses of Deuteronomy," to this day



Ramses II returning in triumph from Syria. (From the monuments of Karnak.)

"not a single line, neither of the 'Septuagint' nor of any other parts of the Greek Bible, written by a Jew, is so far known to be preserved."<sup>30</sup> But with the passing of time grave differences arose regarding the correct readings of this Hebrew Bible as those readings underwent constant change at the hands of copyists and emendators, and so it became necessary to restore the text to its ancient purity. This was the work of Masoretes, and since they "had no model of classical Hebrew to which they could adapt the pronunciation of Hebrew . . . they tried to create an ideal pronunciation which they be-

(Continued on page 110)

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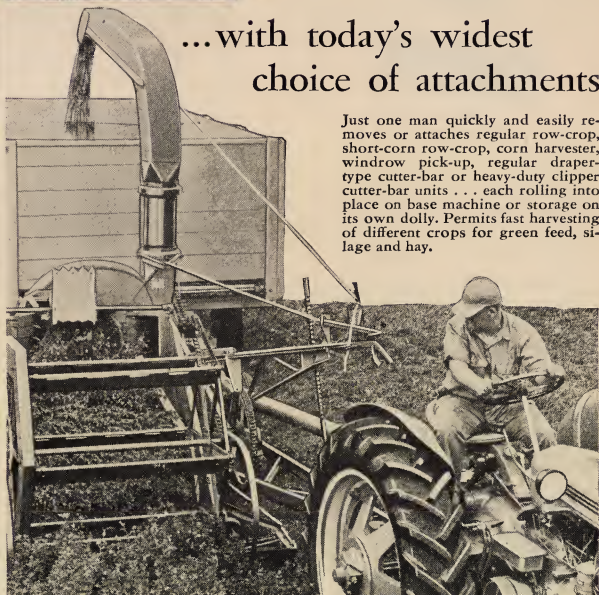
No matter where you go, farmers generally comment on the light running of the Case Forage Harvester.

There's M. M. Doon, Jr. of Iowa who says "Case has lighter draft than any other machine." Florry Harrington, Idaho, points out "It is light running and accessible." Caspar Danto, Wisconsin, states "It's got everything I need . . . I start in second gear wide open, and my tractor doesn't have to work at all."

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*"Inasmuch as ye have done it  
unto the least of these . . ."*

Richard L. Evans

MAY we turn a moment or two to these words of Him whose birth Christmas commemorates. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ¶For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ¶Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ¶Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? ¶When saw we thee a stranger, and took thee in? or naked, and clothed thee? ¶Or when saw we thee sick, or in prison, and came unto thee? ¶And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."<sup>1</sup> In the midst of many things, in the midst of many wonderful and elaborate unessentials, Christmas is still a season in which essentials should be considered—such essentials as suggested by our Savior concerning the hungry, the lonely, the sick, the sorrowing, the imprisoned, the impoverished. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." Christmas is also a time for considering some of the essentials as concerning the Savior himself. Many if not most men will concede that he had no peer among the prophets, no peer among the teachers, no peer among the great men and great minds of all time. All this he was, but all this is not enough. He was more than this according to the witness of the prophets and Apostles. He was much more than this according to his own account. And we also would witness this day that he whose birth this Christmastide commemorates is Jesus the Christ, the very Son of God, the Only Begotten of the Father in the flesh. "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!"<sup>2</sup> that he was born and lived and died and rose again the third day; that he ascended to the Father at whose right hand he sits; and that he did for us what we could not do for ourselves, as concerning our salvation. This is the testimony of the certainty of our souls. And as this Christmas comes, let it be a new witness to the world of the mission and message of Jesus the Christ, the Son of God, our Savior, the Messiah, the Prince of peace. Let it be a time for re-examining ourselves and giving more consideration to some of the essentials. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."<sup>1</sup>

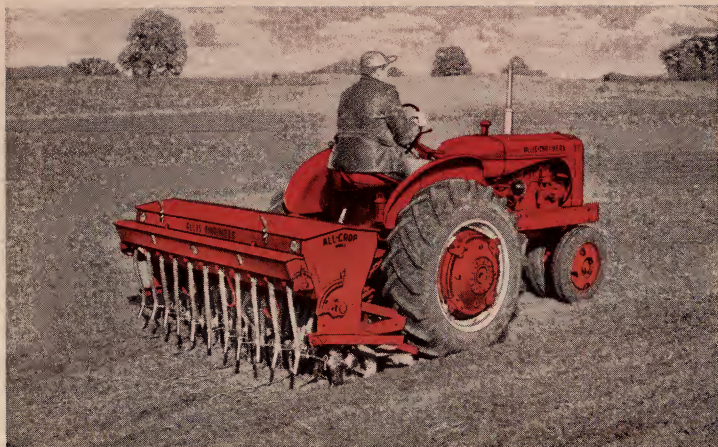
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<sup>1</sup>Matthew 25:34-40.

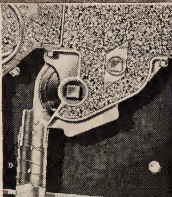
<sup>2</sup>Doctrine and Covenants 76:22.



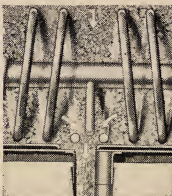


WD OR WD-45 11-run drill holds 5 bushels of grain and 400 pounds of fertilizer. Grass seed attachment (extra equipment) holds 18 pounds.

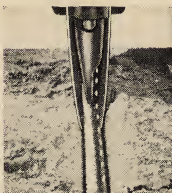
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## Controlling the Past

(Continued from page 107)

lieved to be correct.<sup>31</sup> To establish this new text all other—and older—Bibles were ordered destroyed, and before many years the fact that the Masorete text stood unchallenged was taken as clear proof that it must be the true and original version of the Bible, for people naturally forgot that the reason why it stood alone through the centuries was that its competitors had all been deliberately and systematically extirpated. Kahle compares this to the claims of the Roman church to pristine purity of doctrine in the Middle Ages: it was, or appeared to be, the oldest surviving doctrine only because the others had been suppressed or destroyed.<sup>32</sup>

(To be continued)

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<sup>35</sup>Tertullian, *De Bapt.*, c. 17.

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<sup>37</sup>Robt. Eisler, *Iesus Basileus*, etc. (Heidelberg, 1929), I, 44f; Von Harnack, *Dogmengesch.* II, 63, gives other examples of approved deception.

<sup>38</sup>John Chrysostom, *De Sacerdotio*, I, 5, 63; 66-68, 71, 75-77; cf. his *Homilia LXI in Act. Apost.*

<sup>39</sup>Jerome, *Apolog. pro Lib. adv. Iov.*, II, 73.

<sup>40</sup>*Apol. adv. Lib. Ruf.* in Migne, *Patrol. Latinae*, XXIII, 412. *Epist. ad Theophil.*, in *Patrol. Lat.* XXII, 740.

<sup>41</sup>According to Jerome, in *Patrol. Lat.* XXIII, 412.

<sup>42</sup>Paul E. Kahle, *The Cairo Geniza* (London: Oxford Press, Brit. Acad., 1947), p. 221.

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<sup>44</sup>T. Comber, *op. cit.*, Intd.

<sup>45</sup>In *THE IMPROVEMENT ERA* for November and December 1953.

<sup>46</sup>Innocent I, *Epist.*, in *Patrol. Lat.* XX, 551f.

<sup>47</sup>O. Linton, *Problem der Urkirche*, p. 10.

<sup>48</sup>P. Kahle, *op. cit.*, p. 139.

<sup>49</sup>*Ibid.*, pp. 86, 108, 118, 127.

<sup>50</sup>*Ibid.*, p. 85.



## Scouting in Thailand

(Concluded from page 84)

own story of the boys' interest and study of the out-of-doors. Pottery, carpentry work, and graphic arts displays added further to the picture of work being done by Scouts of Thailand.

Programs during the jamboree featured music, games, and dramatics.

King Phra Mongkut Kioa Chowyoo-hua started the scouting program immediately after his coronation in 1910. The beginning was in the king's private school, but very soon it became a national program and has had strong support of each ruling monarch since. King Phra Mongkut Kioa Chowyoo-hua died on November 26, 1927. The anniversary of this date was selected for the nation's third jamboree in honor of the first leader.

## Someone to Lean On

(Concluded from page 93)

"You don't think we were wrong, Jack, to spend all that money?"

He shook his head. "Nope—best investment I ever made. Happy?"

"Ah, yes."

"Not," hesitatingly, "sorry—to be going back?"

She shook her head. "No—and that's what's so funny—all this time I never dared suggest a trip for fear I could never make myself go back!"

"Why do you feel differently now?"

"Because I'm three years older, I guess, mostly. I can see now that life isn't all dances and movies and pretty clothes."

"Or even money?" he teased.

She flushed. "No—nor even money. It's not failing your folk—each other—or yourself, really. Oh, Jack I've been weak—if I hadn't had you to lean on—I'd have made an awful hash of everything long ago!"

"And whom do you think I've been leaning on?" he asked quietly, "how many times do you think you've saved my reason, being there in the old house when I came in tired and disgusted—reading to Mom, setting the table, cooking something good? Looking up at me and smiling?"

Two pairs of startled eyes met and crinkled in laughter. Mom heard them and looked out the window as they drove in. A sigh of thankfulness escaped her. They were back and in good spirits. Her own heart lightened. She was old, she admitted a bit shamefully to herself, and needed someone to lean on.

FEBRUARY 1955



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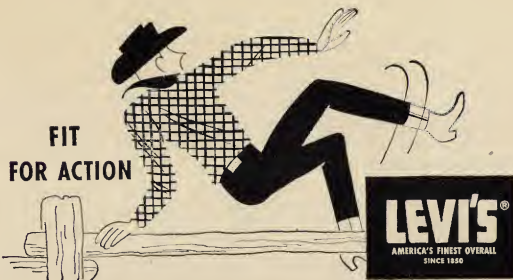
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Edgar, Arizona... GLENDALE WARD, PHOENIX STAKE  
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Mesa, Arizona... 7TH WARD, MESA STAKE  
American Fork, Utah... 6TH and 8TH WARD, ALPINE STAKE  
Salt Lake City, Utah... UNION 1ST L.D.S. WARD, EAST JORDAN STAKE  
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# Melchizedek

## Further Instructions on Duties of High Councilors and Special Items

### DUTIES OF HIGH COUNCILORS.

IN THE February 1954 issue of THE IMPROVEMENT ERA there appeared a detailed article on the responsibilities of high councilors. In this article many of the duties of stake high councilors were stated clearly. Since that time a number of questions have arisen and requests made for further clarification on certain points related to the duties and prerogatives of the members of such councils. Among these queries are these: Does the senior member of the high council have the jurisdiction of presidency over the other members? Does he have authority to make appointments and assign the members to certain specific duties? Does he pass on their reports? Moreover, do members of high councils when appointed to represent the stake presidency in the wards have the power of presidency over bishops, and should they conduct or supervise the sacrament meetings; direct the bishops in the selection of priests to administer the sacrament; choose the speakers and take charge of other activities in relation to the conduct of such meetings? Likewise when they meet with any of the auxiliary organizations, have they the right to arrange programs, assume to direct the meetings, or to choose or interview auxiliary officers?

To each of these questions the answer is no! When two members of the high council are assigned to a ward for a period of three or four months, they go as representatives of the stake presidency. Their assignment is for the purpose of observing and offering suggestions that may be helpful, and if they discover something that needs attention and should be remedied, they should take their report to the stake presidency and high council where it is to be discussed. After a conclusion has been reached the stake presidency is to see that the needed change is made.

The bishop of a ward holds a dual authority. He, by virtue of his bishopric, presides over the Aaronic Priesthood of his ward and is to see that all the quorums of that priesthood are thoroughly organized and active. He, with his counselors, has charge of all the temporal affairs of the ward. He presides at the sacrament meetings and over the auxiliary organization. He is also the presiding high priest in the ward and many of the duties that he performs are by virtue of his priesthood as a high priest. All the members of the ward are subject to their bishop as members of the ward, but he does not preside over the quorums of the Melchizedek Priesthood or direct them in their quorum meetings. It is the duty of the bishopric to appoint speakers for the sacrament meetings in the ward; appoint and regulate the priests or elders who administer the sacrament, and conduct the exercises of ward meetings; also supervise and direct the ward teachers. He has a perfect right to appoint members of his ward who hold the Melchizedek Priesthood to perform duties as ward teachers, to conduct classes in the auxiliary organizations, and to choose the officers who preside in such organizations.

No visiting member of a high council has the authority to appoint speakers for the sacrament meetings of the ward or to take a portion of the time without the invitation of the bishop. Should the stake presidency send two members of the high council to set in order a quorum of the Melchizedek Priesthood, ordain and set apart a presidency of such a quorum, then these two members have authority to take charge and would preside at the meeting of the quorum and install the officers; but they would not assume any such responsibility without the appointment of the stake presidency. They do not preside when visiting a quorum of elders. There have been instances where high councilors have stepped in and taken

charge of meetings of the organizations in the ward when they have been appointed to be the visitors to a ward; in this they exceeded their jurisdiction.

Another matter that requires clarification is the growing custom in some stakes that members of high councils have authority, or rank, according to their numeral standing as members of the high council and that the senior member of the council is their president; that is, that the high council is built upon the same plan as found in the Council of the Twelve Apostles. This is an error. The senior member of the high council has no authority of presidency over the other members. The difference between the high council and the Council of the Twelve Apostles is this: Members of the high council are high priests who are chosen to act in the office as assistant counselors, or advisers, to the stake presidency under certain conditions. They do not constitute a quorum of priesthood; each is a member of the quorum of high priests and when they are released from the high council they still retain their priesthood and standing in the quorum of high priests.

The twelve traveling high councilors or Apostles form a quorum of the priesthood and according to the revelations given through the Prophet Joseph Smith, each holds all the keys and authorities of the Melchizedek Priesthood and apostleship. This great power and authority can be exercised only by one man at a time, the President of the Church.

It is not the prerogative of the senior member of the high council in a stake to appoint on committees the members of the high council. This is the responsibility of the presidency of the stake, and they should guard this privilege sacredly.

At the sacrament meetings of the Church, members of the high council who reside in the ward should sit with the congregation as any other high priest within the ward. If he is in the meeting officially appointed, he will take a place on the stand, but not to preside. He should state to the bishop the nature of his appointment and ask for time to present his message if it is for the members of

THE IMPROVEMENT ERA



# Priesthood

the ward. If he so desires, the bishop may invite a member of the high council to sit on the stand at the sacrament service as he may do in regard to any other member of the ward.

The first high council in the Church in this dispensation was organized in Kirtland, Ohio, February 17, 1834. This high council was in some particulars different from the high councils in stakes of Zion as they are constituted today. While all that is written in that revelation (D. & C. 102) in relation to trials still applies today, it should be remembered that the First Presidency of the Church constituted the presidency of that high council. From this it should be understood that verses 36-37 of section *Ibid.*, 107, do not apply to stake high councils. Moreover the revelation states that this "council was appointed by revelation for the purpose of settling important difficulties which might arise in the church, which could not be settled by the church in the bishop's council to the satisfaction of the parties." (*Ibid.*, 102: 2.) This council had wide jurisdiction and was not confined to the borders of a stake. It was not until high councils were organized in stakes as we find them today that stake presidencies presided in their deliberations. It is desirable that all members of high councils and other officers in the Church read this revelation carefully. Attention is called especially to verses 9 and 10, of section 102, which are as follows:

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church.

And it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.

We see from this that the first high council had general jurisdiction throughout the Church. Later another high council was organized in Missouri to take care of the problems arising in that distant part of the vineyard. Later when stakes were organized as we have them today a stake presidency was appointed and

a complete high council for the stake appointed. The following excerpt from the *History of the Church*, Vol. 4:154, in relation to the duty of the high council in trials is important enough to be repeated here:

Saturday, [July] 11, [1840]—The high council [of the Nauvoo Stake] met at my office, when I taught them principles relating to their duty as a council, and that they might be guided by the same in future, I ordered it to be recorded as follows: "That the council should try no case without both parties being present, or having had an opportunity to be present; neither should they hear one person's complaint before his case is brought up for trial; nor should they suffer the character of any one to be exposed before the high council without the person being present and ready to defend him or herself; that the minds of the councilors be not prejudiced for or against any one whose case they may possibly have to act upon."

## SPECIAL ITEMS

### ITEM NUMBER ONE:

#### WOMEN ATTENDING PRIESTHOOD MEETINGS

Occasionally letters are received by the General Authorities asking questions regarding wives attending priesthood meetings with their husbands. As a general rule, the instructions have been that it is not proper for women to attend the various types of priesthood meetings with their husbands. Priesthood meetings are to be conducted on a priesthood basis and that does not provide for the attendance of women.

*Question Number One:* "When husbands and wives drive considerable distances to the stake center for meetings, would it be permissible for the wives to attend the monthly stake priesthood leadership meetings with their husbands?"

*Answer:* It would be advisable for the wives to hold a meeting of their own while their husbands are in stake priesthood leadership meetings. They could discuss Relief Society problems, or other problems relative to women's work.

*Question Number Two:* "Is it proper for women to attend the monthly Melchizedek Priesthood quorum business meetings or the weekly quorum or group study classes?"

*Answer:* The answer is no. The Sunday School provides opportuni-

ties for husbands and wives to get together once each week and study the gospel, and the priesthood program provides occasional socials for husbands and wives. Thus these needs are met in the regular church program.

*Question Number Three:* "Is it proper for wives who live out of town to attend the priesthood leadership meeting with their husbands at stake quarterly conferences?"

*Answer:* In most cases it would be advisable for the women to be provided with their own meetings in such stakes where they have to wait for their husbands for transportation to return home. On certain occasions, welfare representatives have held meetings with the women while priesthood leadership meetings were in session. It may be that Relief Society matters could be discussed to good advantage during that period. If, however, such meetings for the wives cannot be arranged, they should attend the priesthood leadership meeting only after receiving the approval of the General Authority who is presiding at the conference.

### ITEM NUMBER TWO:

#### REGULATIONS REGARDING PASSING THE SACRAMENT

Occasionally the General Authorities are asked such questions as:

*Question Number One:* "Is it absolutely necessary for people always to take the sacrament with their right hands?"

*Answer:* It is certainly deemed advisable for Latter-day Saints to partake of the sacrament with their right hands. This practice avoids confusion in passing the sacrament and is a thoroughly established system in the Church. However, certain people do not have right hands, and others may be paralyzed in the right arm, and so those unable to use their right hands should use the left.

*Question Number Two:* "Should deacons who pass the sacrament attempt to dress alike and wear somewhat formal attire?"

*Answer:* No, it is not necessary for deacons to dress alike; nor should they march like soldiers or stand with

(Continued on page 120)



# The Presiding

## Priests to Inform Deacons of Highest Authority Who Is to Receive Sacrament First

**P**RIESTS officiating at the sacrament table are to be given full responsibility for determining, in advance of the meeting, the highest authority present, *who is sitting on the stand*, and so to inform the deacon who will pass the sacrament to such person first.

This is a departure from the suggestions in the past that the secretary of the ward committee be charged with this responsibility.

With the priests assigned this duty there is no chance that the deacons will not be given assistance in this matter because of the absence of the secretary.

## Ward Teachers Should Not Discuss the Mysteries

**W**ARD teachers are, on occasion, confronted with some baffling questions pertaining to mysteries. The answers to many of these queries are not contained in the scriptures. Ward teachers are cautioned, therefore, to refrain from becoming involved in discussions of this nature. It should be explained that if the Lord wanted mysteries to become common knowledge he would have revealed them long ago. The Lord has revealed those principles of the gospel necessary to save and exalt man in the kingdom of God, and he expects him to live in obedience to these laws. To accomplish this task does not require any knowledge of mysteries.

All mysteries will ultimately be revealed, but the Lord is reserving this knowledge for those who prove faithful to the end. The Lord points up that many of the mysteries of his kingdom are not to be made known in this life. We should not attempt to explain that upon which the Lord is silent. This is his promise,

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

## Bishops to Welcome New Ward Members

**W**E ARE aware of the many demands made upon a bishop's time. But we wonder whether we are not overlooking one vital part of a bishop's responsibilities, i.e., welcoming new members into the ward.

There is no satisfactory substitute for the visit of the bishop and his counselors to new members of the ward immediately following the receipt of their membership records. Other leaders may, and should, call upon new members, but never as a substitute for the personal visit of the bishopric.

We offer a few suggestions as to what may be done by the bishop and his counselors to be sure new members moving into the ward are made welcome. There are other plans, we realize, but at least the following ideas should not be overlooked:

1. The bishop and his counselors should visit each new member immediately following the bishop's receipt of the record of membership, not weeks or months later. In fact, this visit from the bishopric would be most appropriate if made, wherever possible, before the sacrament meeting in which the names of the new members are presented to the Saints for membership in the ward.

2. Immediately, when the bishop receives the membership records, he should notify the president of the ward

Relief Society who should, when possible, make a personal visit to the family and tactfully determine whether there is any needed service which the Relief Society may render. Often, cases of need are sadly neglected because of the long delay in this contact.

3. The bishop should also notify his counselor in charge of the ward teaching division into which the new member has moved. The counselor will, in turn, notify his division supervisor who should visit the new members immediately on behalf of the ward teaching organization of the ward. Ward teachers should be assigned promptly to assume their full responsibilities to the new members.

When new members move into the bishop's ward teaching division, he will take care of this detail.

4. Enlistment committees of the auxiliary organizations will want to visit new members who should be welcomed into their respective organizations. The bishop should notify the heads of the auxiliaries who will notify their respective enlistment or class committees interested in the new members.

A concerted effort to place these suggestions in full operation will insure against many of the unhappy experiences of persons who are not officially visited and made welcome in their new wards.

## Deacons Not to Leave Meeting after Passing Sacrament

**I**T is an act of discourtesy and irreverence for deacons to leave the meeting when they have finished passing the sacrament unless they are excused by the bishop.

Where deacons are not willing to remain for the entire sacrament meeting, we suggest they be excused from passing the sacrament and that the assignment be given those who are willing to remain for the full meeting as the Lord has commanded.

Fortunately, there are not too many instances of this infraction. Where it does exist, leaders are urged to move quickly and effectively to teach our Aaronic Priesthood boys away from such an unbecoming practice.

THE IMPROVEMENT ERA

## First Applications for Awards Received

During the first one and one-half hours after our office opened, January 3, as we go to press, we received applications from eight wards, six of which (75%) earned the ward Aaronic Priesthood award.

The applications were for 189 individual Aaronic Priesthood awards and for 89 Aaronic Priesthood pins.





## Ward Should Keep Copies of Award Applications

It is recommended that each ward keep a copy of award applications each year and file them for future reference. Such a system will prove most helpful in assisting boys to qualify for the Aaronic Priesthood pin who may have lost their individual awards over the years. It will also expedite the transmission of requested information to bishops attempting to qualify boys for the awards who have only recently moved into their wards.

## Senior Members

### Group Advisers Prepare Blueprints of Salvation

IN OUR work with senior members of the Aaronic Priesthood, it should be remembered that excellence in any of life's performances without God is like the plucked flower, momentarily beautiful and desirable but soon to fade and wither away. Faith in God gives purpose and stability to our efforts and accomplishments. It adds both luster and depth to life. It is the only foundation upon which true happiness or salvation, which is the purpose of life, can possibly be built.

Man, apart from God, is limited, both as to the true values he is able to acquire in life and as to his lasting abilities, powers, and influence.

To attempt to build our temples of life without the solicited help of our Father in heaven is to discard the blueprints, plans, and tools with which to build. It is to give no thought to foundation stones or quality material. It is to build upon the sand.

Faith in God and activity in the Church will make of any successful man a greater success and a happier man. To the blessings of success which God has given him will be added the blessings of the abundant life.

The mission of group advisers is to carry to the homes and hearts of senior members the blueprints of salvation—the gospel of Jesus Christ. It is to impress them that the most important thing in life is to find what the will of God is and to live in accordance therewith. Their message is the message of the Savior when he said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

FEBRUARY 1955

## No Exceptions to 100% Seal

TO RECEIVE the 100% attendance seal on his individual award, a boy must have attended exactly the same number of priesthood and sacrament meetings as were held in his ward of residence during 1954. If he attended some or all of these meetings in other wards or branches, he is to receive credit therefor in his own quorum roll.

Make-up meetings will not be allowed for any reason.

Please do not ask for any exception to this rule no matter what the reason for one or more times absent may have been. No exceptions are allowed.

We do not want either our leaders or our boys to think this is unfair. It is the only way we know which is fair to everyone. A boy either attends all of his meetings or he doesn't. If he does not, then the seal on his award would be a misrepresentation of the facts.

It is our opinion that our young men would not want a 100% seal which they had not really earned.

## Presentation of Pin Award

BISHOPRICS have an excellent opportunity to really make the new Aaronic Priesthood pin a thing of significance to boys. Much of its meaning will depend upon the manner in which the pins are presented.

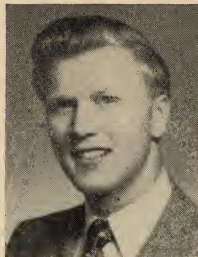
It should not be overlooked that the achievement of the pin is at least four times the achievement of the individual award.

In any event, let the presentation of the pin be something special. It is a real achievement and its presentation should not be just "lumped" in with the presentation of the individual awards.

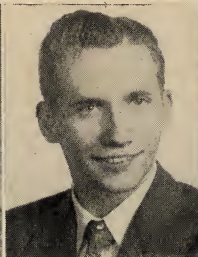
## Awards Made in Highest Priesthood Office

THE office in the Aaronic Priesthood held by the boy as of December 31 is the office in which he is to receive his individual award. Therefore, a teacher ordained a priest in December, for example, would receive the award as a priest.

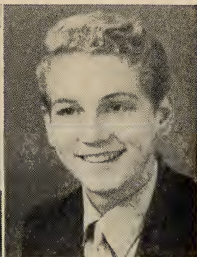
## Challenging Records of Youth



Merlin Magnusson



Steven Jensen



Leroy Richins

MERLIN is among the very few young men in the Church who span their full seven years in the Aaronic Priesthood program with a perfect record of attendance at priesthood and sacrament meeting, Sunday School, and YMMIA. He is a member of the South Gate Ward, South Los Angeles (California) Stake and is the son of Bishop Ivan and Sister Cula Magnusson.

Steven and Leroy come up with a record of seven individual Aaronic Priesthood awards each before being ordained to the Melchizedek Priesthood. They are members of record in the Gridley Second Ward, Gridley (California) Stake and are currently attending Brigham Young University in Provo, Utah.

# Today's Family-

IRIS PARKER  
Editor

**V**IVACIOUS, red-haired Vesta E. Anderson cooks the easy way. She has had to, because all her life she has been so busy with Church and civic activities that she has had to take short-cuts. Her four children (and now seven grandchildren) have always claimed a good share of her attention, too, so it has been imperative that she prepare "oven" meals and casseroles, but perhaps the all-time favorite meal at the Andersons centers around Mother's pot roast. She has included it in a suggested dinner menu for February:

Hot Tomato Bouillon  
Pot Roast and Vegetables or  
Cannellon of Beef  
Cinnamon Apple Salad  
Valentine Raspberry Tapioca

## Hot Tomato Bouillon

Heat the following and serve hot  
1 No. 2 can tomato juice  
1 can bouillon (if you wish it diluted,  
add one can of water)  
Salt, celery salt, and onion salt to  
taste

## Beef or Venison Pot Roast

Ask your butcher for a round bone pot roast and a piece of suet. Heat heavy pan and render suet until pan is well greased. Add meat. When brown on one side, salt it, but do not add salt to meat before it has been browned or juice will come out. Turn several times until meat is a good even brown on both sides. Cover and let it simmer. After cooking for about a half hour, add several tablespoons of hot water to keep meat from burning. Continue cooking, and allow about an hour a pound for the meat. Judge according to tenderness of meat. Put onion and celery slices on top when it is half cooked. Add carrots about one-half hour before meat is done, and potatoes and parsley the last twenty minutes.

If you don't want to cook vegetables with roast, you can make a delicious brown gravy. Add flour to juices in bottom of pan. Brown slightly. Add

water gradually and let it come to a boil, stirring constantly.

(Note: When using venison as a pot roast, remove all fat from roast and soak in water about room temperature for an hour. Dry and cook same as beef roast.)

## Cannellon of Beef

2 pounds lean beef, ground  
Grated rind of one-half lemon  
1 tablespoon chopped parsley  
1 egg  
1 teaspoon onion juice  
2 grains nutmeg  
1 teaspoon salt  
1/4 teaspoon pepper

Combine above ingredients. Shape into loaf. Roll in sheet of heavy brown paper, which has been buttered. Baste with a little butter and water, if necessary, to keep from burnings. Bake at 375° for about one hour. Serve with tomato sauce.

## Cinnamon Apple Salad

Jonathan or Delicious apples, peeled  
and cored  
Small package of red cinnamon  
candies  
2 cups water

Boil cinnamon candies until dissolved. Add apples and let cook until red. You may need to turn apples. Let cool. Fill cavities with chopped nuts and dates. Top with whipped cream to which chopped maraschino cherries and marshmallows have been added.

## Valentine Raspberry Tapioca

2 1/2 cups canned raspberry juice and  
water  
3 tablespoons quick-cooking tapioca

## Mrs. Maurice Anderson Suggests Fare for February



Vesta E. Anderson

1/2 cup granulated sugar  
1/4 teaspoon salt  
1 cup canned red raspberries  
1 tablespoon lemon juice  
1/2 cup cream, whipped

Combine raspberry juice and water, quick-cooking tapioca, sugar, and salt in saucepan and mix well. Bring mixture quickly to a full boil over direct heat, stirring constantly. Remove from fire. (Mixture will be thin. Do not over cook.) Add fruit and lemon juice. Cool, stirring occasionally. (The mixture thickens as it cools.) Chill. Fill parfait glasses two-thirds full. Add a tablespoon of sweetened whipped cream to each glass. Finish filling glasses with tapioca mixture. Garnish with additional whipped cream. Top with candy hearts.

The following is perhaps the very favorite specialty at the Maurice Anderson home. It's a recipe Vesta acquired back in high school cooking class. The family eat it for breakfast or for lunch or even as a late evening snack. Sister Anderson says, "It doesn't sound very good—but it is!"

(Concluded on page 127)

Know Your LDS Cooks



*"It's the sour-cream  
buttermilk in the  
mix that makes  
Sperry pancakes  
taste so good!"*

*Betty Crocker*

OF GENERAL MILLS



Good old-fashioned sour-cream  
buttermilk pancakes—light, tender, delicious.

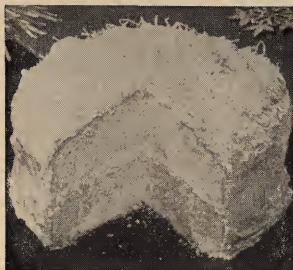
That's what you get with Sperry Pancake  
and Waffle Mix. It's a simple new Betty Crocker  
method. Try a package. You'll get lighter,  
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***Sperry***  
**PANCAKE  
AND WAFFLE MIX**

"SPERRY" AND "BETTY CROCKER" ARE REGISTERED TRADEMARKS  
OF GENERAL MILLS, INC.



# How to make Clabber Girl's SNOW CAKE



White as white, light as light  
—with tender texture and delicate flavor: that's Clabber Girl's Snow Cake. A pretty picture when finished and a cake really to be proud of having baked yourself.

## SNOW CAKE

Yield: 2 8-inch layers

2½ cups sifted cake flour	1¼ cups brown cane sugar
2½ teaspoons Clabber Girl Baking Powder	¼ cup shortening
¼ teaspoon salt	1 teaspoon vanilla
¼ teaspoon finely grated lemon rind	1 cup milk
	3 egg whites

Sift together flour, baking powder, and salt. Crush together with fork the lemon rind and ¼ cup of the sugar; add to shortening; beat together until fluffy. Beat in gradually ¼ cup sugar and the vanilla. Beat in gradually ¼ cup milk. Beat in remaining ¼ cup sugar. Stir in by hand or at lowest speed with electric mixer, the sifted dry ingredients and remaining ¼ cup milk, by fourths, alternately, blending well after each addition. Beat egg whites until stiff but not dry. Stir quickly into batter. Bake in two oiled or greased 8-inch layer cake pans at 350°F. (moderate oven) about 30 minutes. Fill and frost with Seven Minute Frosting and garnish with shredded coconut between layers and on top.

**REMEMBER:**  
It's the fresh ingredients in your home-baked recipe that make things taste better; stay fresh longer!

GUARANTEED TO BAKE WITH  
Good Housekeeping  
ALL AMERICAN PATENT



## CLABBER GIRL

IS NOW EXCLUSIVELY KNOWN AS  
THE BAKING POWDER WITH  
THE BALANCED DOUBLE ACTION

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TERRE HAUTE INDIANA



## If I Were in My Teens

by A. Walter Stevenson

ASSISTANT SUPERINTENDENT, Y M M I A

### "WINDS OF FATE"\*

One ship drives east and another  
drives west  
With the selfsame winds that blow.  
'Tis the set of the sails  
And not the gales  
Which tells us the way to go.

Like the winds of the sea are the ways  
of fate,  
As we voyage along through life.  
'Tis the set of a soul  
That decides its goal,  
And not the calm or the strife.

—Ella Wheeler Wilcox

**I**F I WERE in my teens, I would remember the words of the poet. I would avoid drifting and chart my course straight ahead for an exaltation in the celestial kingdom of God.

I would receive my patriarchal blessing and would study it carefully to determine what was expected of me in mortality and where my strengths and weaknesses lie. I would decide which are the important things in life and work accordingly.

The Lord said: "Seek not for riches but for wisdom" (D. & C. 6:7) and "... seek ye first the kingdom of God" (Matt. 6:33) so I would accept that as the answer.

Being aware of the fact that "The glory of God is intelligence" (D. & C. 93:36) I would study the gospel and go all out for a good education. I would choose a vocation and strive to be one of the best in it. I would really study and not seek the easy way. I would pray for strength to do a full day's work for a day's pay.

\*From Masterpieces of Religious Verse, copyright by Harper & Brothers, 1948. By permission.

Realizing that I belong to the true Church and that its purpose is to provide opportunities and the ordinances necessary for my advancement, I would seek occasions to work in it, and I would honor my priesthood and help to build up the kingdom of God. I would be a good Scout and Explorer and earn the "Eagle Scout Award," the "Explorer Silver Award," and the new Church "Duty to God Award."

If I were a teen-ager, I would seek the company of friends who have the same ideals. Then I wouldn't be in as great danger of doing things I knew were wrong just to be called "a good sport."

I would try to live a full and well-balanced life, cultivating the good and pushing aside the evil.

Remembering that my earthly body houses the offspring of God, I would guard my health and my habits, eating properly, getting sufficient sleep and rest, exercising consistently, and avoiding all harmful things. I would relax by participating in sports and enjoying the beauties of nature.

I would keep unclean thoughts from my mind and would guard my virtue and the virtue of my girl companions with my life, if necessary. Knowing that Satan is constantly on the alert to tempt us to lose this precious thing, I would keep on the Lord's side of the line and would always be found in holy places. Visiting evil places, merely out of curiosity, is extremely dangerous, for one goes alone—without the Spirit of the Lord.

I would cultivate a love for the fine arts and derive entertainment from fields of good, wholesome activities. I would read at least one good book every week.

THE IMPROVEMENT ERA



Knowing that in life we are strengthened by overcoming hardships and difficulties, I would always work and play to win but praying that I could achieve victory humbly and accept defeat graciously when it comes, and that I could take the blame for failures and not try to pass the "buck." My desire would be to be a good sport both on and off the field and especially when no one was looking. I would learn to smile and keep my head erect. Why not, for it takes sixty-five muscles to frown and only twelve to smile.

Were I a teen-ager, I would pray for help to honor my parents and to follow their counsel and advice.

Aware of the two greatest commandments as the Master gave them, I would prove my love for God by keeping his commandments and would really try to love my neighbors as myself. That should not be too difficult when I remember how President George Albert Smith reminded us so many times that they are all the children of our heavenly Father and therefore our own brothers and sisters. If I could look for the good in all people, avoid criticizing and faultfinding, overlook their weaknesses, forgive their trespasses, and give them pats on the backs and words of encouragement as they struggle along, it would show my love for them. It would also show that I am not a pessimist, for the bee gets its honey and the snake its poison from the same flower. We can find what we seek.

I would pray often and say "I thank thee" a little more and "give me" a little less.

If I were in my teens, I would prepare for a mission. Realizing the great responsibility of the Church in preaching the gospel to "every nation, kindred, tongue, and people" I would get ready so that when the call came I wouldn't have to prepare after I arrived in the field.

I would try to carry my load in making my community, my state, and my nation a better place in which to live.

Believing the words of the Psalmist: "The earth is the Lord's and the fulness thereof" (Psalms 24:1), I would feel it an honor to pay my tithing as a partial recompense for the privilege of living here. Out of every dollar the first dime would go to the Lord.

If I were a teen-ager, no other

(Concluded on following page)

# chill in the air!

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**Variations**

**On A**

**Breakfast**

**Theme**



## If I Were in My Teens

(Concluded from preceding page)  
form of marriage than that established by our Father in heaven would satisfy me. I would seek the companionship of good girls with the same ideal, and find one who loves the gospel and would support me in filling Church assignments and who looked as if she would be a good mother for our children. I would pray that I could be a good father.

To sum it all up, if I were in my teens again, I would strive to be a real Latter-day Saint every day of my life. I would endeavor not to become a part of the world but to keep my identity as one of a "peculiar people." In short I would ask for strength to "do what is right and let the consequence follow."

My aim would be, while a teenager, so to ground myself that when this life was over I could face my Maker and truthfully proclaim, as Paul did to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith." (II Tim. 4:7.)

## Melchizedek Priesthood

(Continued from page 113)  
one arm behind them. This is not the natural way of passing the sacrament. The handbook of instructions to bishops and stake presidents advises as follows:

While the clothing and general appearance of those who administer and pass the sacrament should be neat, clean, and appropriate, it is not desirable to require such uniformity in dress and action as to smack of formalism. Although white shirts and black ties for young men are proper, it should not be required that all be exactly alike in dress and general appearance. Furthermore, the boys who pass the sacrament should not be required to assume any particular posture or action, such as holding the left hand behind the back, or maintaining stiffness in walking, or any tendency toward military order in action. The passing of the sacrament should be natural and unobtrusive. The sacredness of this ordinance justifies the greatest care and preparation to insure order, appropriateness, and reverence for that which the ordinance typifies, without having the performance detract from the thought and purpose.

### ITEM NUMBER THREE:

PROPER APPAREL FOR WOMEN IN CHURCH

Question Number One: "Is it proper for women to wear earrings or specified types of clothing or jewelry while attending Latter-day Saint church services?"

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Answer: No instructions have been issued against wearing earrings or jewelry to Church, nor have instructions been given to specify the type of clothing that women should wear. However, for the sake of propriety, clothing should not be worn which is in any way immodest. It is recommended that Latter-day Saint women should dress in a manner as will conform to good taste, modesty, and decency.

### Cancer of the Mouth

**A**n announcement that chewing tobacco and snuff have been found by one group of scientists to be associated with cancers of the mouth is made by the American Cancer Society. The finding is by George E. Moore, M.D., Buffalo; Lester L. Bissinger, M.D., and Elsa C. Proehl, M.D., Minneapolis.

All men over fifty who registered at the University of Minnesota Hospital Tumor Clinic since 1951 and who had chewed tobacco twenty or more years were interviewed about their tobacco habits.

The studies showed that mouth cancers usually developed only after fifteen years or more of continuous exposure of the mouth lining. Many who had chewed tobacco less than this time had developed thickening and leucoplakia which the scientists felt might become cancerous unless the tobacco users discontinued their habits. A high percentage of those with mouth cancer reported that they had developed sores early in their habituation at the site where they held their quid.

In a study made at Roswell Park Memorial Institute, Buffalo, the percentage of patients developing cancer of the *buccal mucosa* was 8.4 times as great among those who chewed as among non-users of tobacco. The percentage diagnosed as having cancer of the palate was 13.4 times as great among pipe smokers as among non-users.

From X-Ray News Bulletin,

### Faith in the Future

(Continued from page 81)

on a firm foundation. Many young people marry on the basis of physical attraction alone and then wonder why their marriages break up. Romantic love is important, but a deeper conjugal love, based on companion-

(Continued on following page)

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## Faith in the Future

(Continued from preceding page)

ship, sharing, and giving is essential for marital happiness.

It is as much a mistake to say that all couples contemplating marriage should marry now as it would be to say that all persons should wait. If after careful and prayerful consideration a couple find themselves really in love—not just infatuated—mature in most respects, well-acquainted, and ready to accept the new responsibilities of marriage, then marriage with an optimistic and prayerful viewpoint is probably desirable. Such a marriage will undoubtedly provide security, love, and serenity so much needed in an uncertain world. However, if a couple have serious doubts, feel there are too many risks, or that they are not mature enough, additional time with constructive experiences may well prepare them for a successful marriage at a future date.

Many couples are maturely considering all factors and are not rushing into marriage. Time usually brings more understanding and a better perspective. Continued participation in social activities usually keeps the personality growing. As one becomes older, he is generally surer of what he wants. The desired values and qualities of a mate at twenty-two may differ greatly from those at the age of seventeen. Since marriage is a sacred ordinance and involves one of the most important decisions in life, it is evident that great care in the choice of a mate is necessary to prevent family breakup.

### ENHANCING FAMILY SOLIDARITY

In addition to the problems facing young people, uncertainties likewise confront the 40,000,000 already established American families. Can successful family living help in meeting world conditions? What can be done to strengthen the family in these troubled times?

Mrs. Smith illustrated some of the values of successful marriage when she penned the following: "Instead of facing an uncertain world alone, my husband and I face it together, which has resulted in optimism and faith in the present and future." The family is one of the few places today where the vital human ingredients of love, companionship, understanding, and sympathy can be supplied and nurtured. Particularly



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in times of stress, we need these psychological and spiritual vitamins.

Numerous suggestions are available to assist families to meet the exigencies of the times and to become wellsprings of love and security. A few of the more important are:

#### 1. Confide in Each Other.

As husbands and wives share their concerns—and we all have them—fears and worries tend to disappear or diminish. Confiding in each other means the sharing of both positive and negative feelings, worries as well as aspirations. The husband who has a difficult day at the office may well “let off steam” to his wife; the wife who is distraught from a series of household failures may well express her exasperations to her mate. As each becomes an attentive listener, tensions are relieved, and the relationship is strengthened. During World War II it was found that persons could face all kinds of difficulties if they could share their fears and worries with others.

#### 2. Participate in Recreation, Individually and as a Family.

Energy builds up within us, and wholesome activities are among the best means of releasing these energies. Church leaders from Joseph Smith onward have stressed the values derived through recreation. Psychiatrists strongly encourage all people to take time to relax and play. This applies to adults as well as to children.

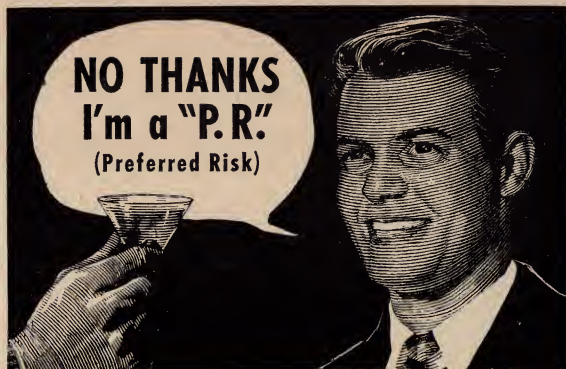
Some of the best play activity possible is family recreation. Many families get to know each other for the first time when they go on a picnic together, have an evening of music, or participate in some other fun together. Family recreation, long encouraged by the Church, does much to strengthen family solidarity and to reduce tension and worry.

#### 3. Participate in Activities Together.

Husbands and wives who plan together and share many experiences usually get better acquainted and strengthen their marriage. Parents who bring their children into their confidence and plan and work with them likewise come closer to each other. Attending church as a family is an enriching experience which adds meaning to living. Family councils are excellent for welding the family together, increasing love and

(Concluded on following page)

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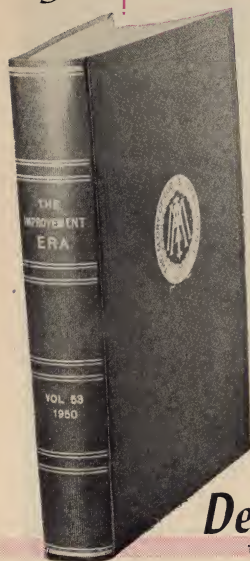
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## Faith in the Future

(Concluded from preceding page)

security, as well as providing for individual needs. One father and mother sent postcards to each of their five children, inviting them to join in a family council. Each child felt important and was there at the appointed hour. They established the practice of meeting as a family once a week. They discussed financial matters, social activities, religious questions, and enjoyed themselves in numerous ways.

### 4. Live Mainly in the Present.

Mental hygienists have found that men and women who reflect upon the past to enhance their perspective, plan for the future to achieve worth-while goals, but who, in the main, live and enjoy the present are the ones who get the most out of life. Too many people are putting off until tomorrow the enjoyment of living which exists only in the today.

### 5. Do Things for Each Other.

As husbands, wives, and children learn to do things for each other, they move in the direction of practical spirituality and mature living. Particularly in times of uncertainty is this important. Giving benefits both the giver and the receiver as well as strengthens the bond between them. As outgoing love and service replace self-love in the family relationship, serenity and peace of mind tend to increase—regardless of distracting conditions.

By way of summary, world conditions are uncertain and cause worry and concern for those contemplating marriage, as well as for those in established families. Nevertheless, history reflects that all generations have faced uncertainties and have successfully weathered perilous times. The important thing is for young people intelligently to consider their own readiness for marriage before "tying the knot." All who are married may reduce worry and uncertainty through daily living focused on the welfare of others. Tension, fear, and worry melt away in the face of faith, understanding, love, and service in family living.

## The Journey

(Continued from page 90)

there was the time I was sick. I didn't work for a year. Never a word of blame."

THE IMPROVEMENT ERA



They dipped into a shallow depression. Greg noticed that the other's face had fallen into tired lines, and his thoughts turned to his own troubles. But he couldn't concentrate on them. Granddad's—Grandfather's words had stirred something. He hadn't realized he had had such a hard time. Oh, he'd heard about those things. His own dad was always telling about how hard he had to work and how little he had to spend. He, Greg, had just taken that for old folk's talk. He hadn't connected it with actual living, and come to think of it he'd heard Grandmother had lost two children in one night with diphtheria. There hadn't been a doctor in the valley then. Rugged! That one week when little Pudge had been ill with pneumonia had aged him forty years. He sent a quick glance at his grandfather.

"What started the fire, Grandfather?"

The old man was slow to answer. He actually had a silly grin on his face, Greg thought.

"Well, I sort of hate to tell you. I—I had an old tree stump I was trying to get rid of, and I decided to burn it. I reckon I had more than my share of cussedness them days. It wouldn't split, and I was determined—and—there was a stiff wind blowing."

"Yow-ee! Did Grandmother ever throw it up to you?"

"No, not afterward. I remember at the time she called me a dumb ox and said to go ahead." He stopped abruptly. He did not want Greg to think his grandmother made a habit of saying such things. But Greg was chuckling. The laughter died down and rose again.

"I guess that set you back on your pins. Imagine her calling you a dumb ox. It makes her sort of human." He chuckled again.

Greg, Senior, grinned sheepishly. It had been anything but funny at the time, but he liked the laughter. You never can tell, he thought, just what word is going to break through that resistance, or at what stage of the journey.

Greg was pushing the old engine for all it would take. Every once in a while he had to stop and raise the hood and tinker with its innards, and occasionally he broke into fresh chuckles. They were approaching the end of their journey. The road ran

(Continued on following page)

A new way to buy yeast?

"Yes, three in a strip,  
—handier and thrifter!"



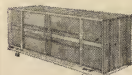
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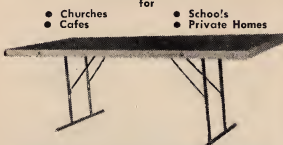
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## The Journey

(Continued from preceding page)

in gentle dips, and each summit opened a wider vista. Perhaps, Greg thought, that is life—a succession of shallow ups and downs with enough frightening depths and heart-lifting heights to keep the way from being monotonous, and always the end shadowed from view. This business of the end—

"One more dip, Grandfather, and then it is straightaway until we enter the valley."

"And that," the old man said, "is the longest of all, the stretch you have to travel alone."

Greg looked around. The old man's mind must be wandering a little, or maybe, he was thinking of Sarah. Come to think of it—yes, come to think of it—the memories a man carried onto that last stretch could mean about everything.

They went abruptly into the swale. In spite of the grading the way was steep and deep, and much of it was in shadow. A coyote loped aimlessly across the road, and overhead a buzzard was pinned between earth and sky. Night was more than a threat. As they pulled up into the light again, Greg, Senior, touched the other's arm.

"Let's look a minute."

Greg turned the key. The old shoulders beside him straightened, and the face shed its lines. The keen eyes searched eagerly for what lay ahead.

From that point the desert fell away and behind. Before them, nestling between two mountain ranges, was a valley smooth with greening fields and rich in promise. The cloud bank that, seen from the desert all day, had been but a hope was now softly but surely wrapping that hope with a curtain of certainty.

"Rain," Greg exploded. "Rain at last." Beside him his grandfather spoke.

"Good. That means the desert is really behind. Still, I have always enjoyed the desert."

Greg grinned. "You are plenty sharp. Don't tell me you hadn't planned this when you insisted on coming."

"This?" The old eyes were wide with innocence, then the innocence turned to mischief. "Yes, I see what you mean. In a way I planned it. You see," he hesitated, then with a

THE IMPROVEMENT ERA



gnarled knuckle he rubbed the line of his chin as the boy had done at the beginning of the journey, "you see—ever strike you, I mean, how much the same they are?"

"Why the—" then the sudden angry glints in Greg's eyes softened. He squinted at his grandfather, then at himself in the rearview mirror. He rubbed his chin. Presently he laid his arms across the wheel and searched the wide vista as if it belonged to him alone. His eyes sought the clouds again. If he didn't get a move on, they were going to be caught in the storm. Still—

"Tell me one more thing, Grandfather," he said. "Tell me how you got Grandmother back. How did you back down? What did you say?"

Greg, Senior, considered. The jaw was still there, but that was the leather showing.

"Say? Why I just went after her. We were so glad to see each other we didn't need words."

Greg swallowed hard, then he relaxed and reached for the key.

"You are a wise old man," he said, "and now hold your hat. We are going home, but fast; and Pauline had better have the table set."

## Fare for February

(Concluded from page 116)

Peaches on French Toast

White Sauce  
3 tablespoons butter  
2 tablespoons flour  
1 cup milk  
Salt to taste

French Toast

Beat whole egg. Dip slice in egg and fry to golden brown on both sides.

Place a half peach on slice of French toast. Cover with white sauce and serve.

SISTER ANDERSON is presently a member of the Primary general board and a member of the board of trustees of the Primary Children's Hospital. Prior to that she was president of a ward YWMA and a counselor in a stake Mutual presidency. She has also been a Sunday School stake board member, a Primary executive and teacher, and a religion class principal.

Brother and Sister Anderson spend much of their spare time in the summer on their farm, consisting of an orchard, shade trees, and a vegetable garden. Brother Anderson, who has been a faithful Church worker all his life, is a successful businessman (Maurice Anderson Men's Shop).

FEBRUARY 1955

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## HALL'S REMEDY

Salt Lake City, Utah



# Your Page and Ours



MAGNA WARD HOMECOMING PROGRAM

A Magna Ward homecoming program was recently presented by the Junior M Men and Junior Gleaners. Bishops, except one who had died, were in attendance and were honored by the reading of a brief resumé of the advancement of the ward during each of their administrations. Their counselors were honored, also. Magna, now part of Oquirrh Stake, was organized as a branch in 1913 and became a ward in 1916. It was recently made into two wards. The program was arranged by Rhoda Mitchell, Junior Gleaner teacher, and the two speech directors, Merral Bolton and Elinor Coon.

Wonju, Korea

Dear Editors:

ENCLOSED is my renewal, and I would like to say that I certainly look forward each month to receive this clean, upstanding magazine. It surely helps us GI's in Korea to occupy our time with good, clean and interesting reading. Being so far away from the headquarters of the Church, it is a good aid to keep us on the right track and also is very efficient in expounding all this "Good News," or in other words the gospel of Jesus Christ all over the earth.

/s/ Cpl. Gordon E. Drake

c/o P.M. San Francisco

Dear Editors:

IT CERTAINLY is an inspiration and a big help to me to be able to receive the ERA regularly and to partake of all the wonderful things that it imparts. I can see why the General Authorities are so anxious that the wards and quorums should see that every serviceman is receiving it. I certainly endorse this policy one hundred percent. May our Father in heaven bless all of the ERA staff in the continued production of this wonderful magazine.

Sincerely

/s/ Cpl. Paul R. Peel

Denver, Colorado

Dear Editor:

YOU MAY like to know how much one of your readers liked the cover of the September ERA. I love trees so this beautiful tree group delighted me. The poetry is also one of the features I enjoy in the ERA, so "Poplars," by Pansy Powell [p. 619] was to me a most commendable piece of writing. It recalled to me the first trip west for me. Traveling north from across Colorado to Ogden, I was especially impressed by the great use of poplar trees. I like poplars and to see them in rows, groups, corners, etc., was a real feast to my soul. Small wonder then that the poem, "Poplars," appealed to me.

Another thing I appreciate in the ERA is the reprints of Richard L. Evans' Sunday talks. I shall be watching for the copy of his talk of last Sunday, even though I have to renew my subscription to get it.

These are by no means all of the features I enjoy in the ERA. As a non-Mormon, I read with much interest and inspiration the articles by your ministers and Authorities. They have much to give in spiritual help and inspiration. I should not like to miss the wonderful messages of David O. McKay.

Gratefully yours,

/s/ Mrs. Daniel E. Adler

East Mill Creek Stake MIA held a music festival recently featuring quartets, trios, and double trios. Participants were the Bee Hive Girls, Mia Maids, Scouts, and Explorers of the Rosecrest, Highland View West, Canyon Rim, East Mill Creek, and East Mill Creek Second wards. The winning group was the girls' trio from East Mill Creek. Canyon Rim mixed, and East Mill Creek mixed tied for second. The festival was planned by a committee consisting of one young person from each ward in the stake. The festival was under the direction of Mrs. Winnie Erickson, YWMIA stake music director. The photograph is by Paul Swensen of the YMMIA stake superintendency.





for Angel and you...

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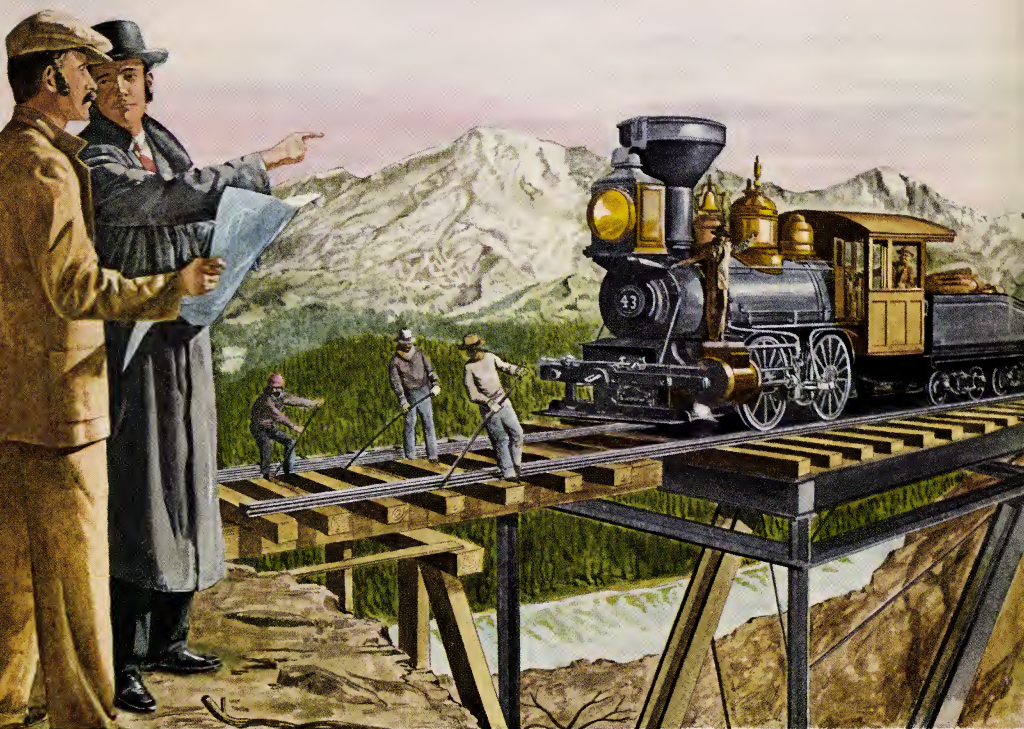
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